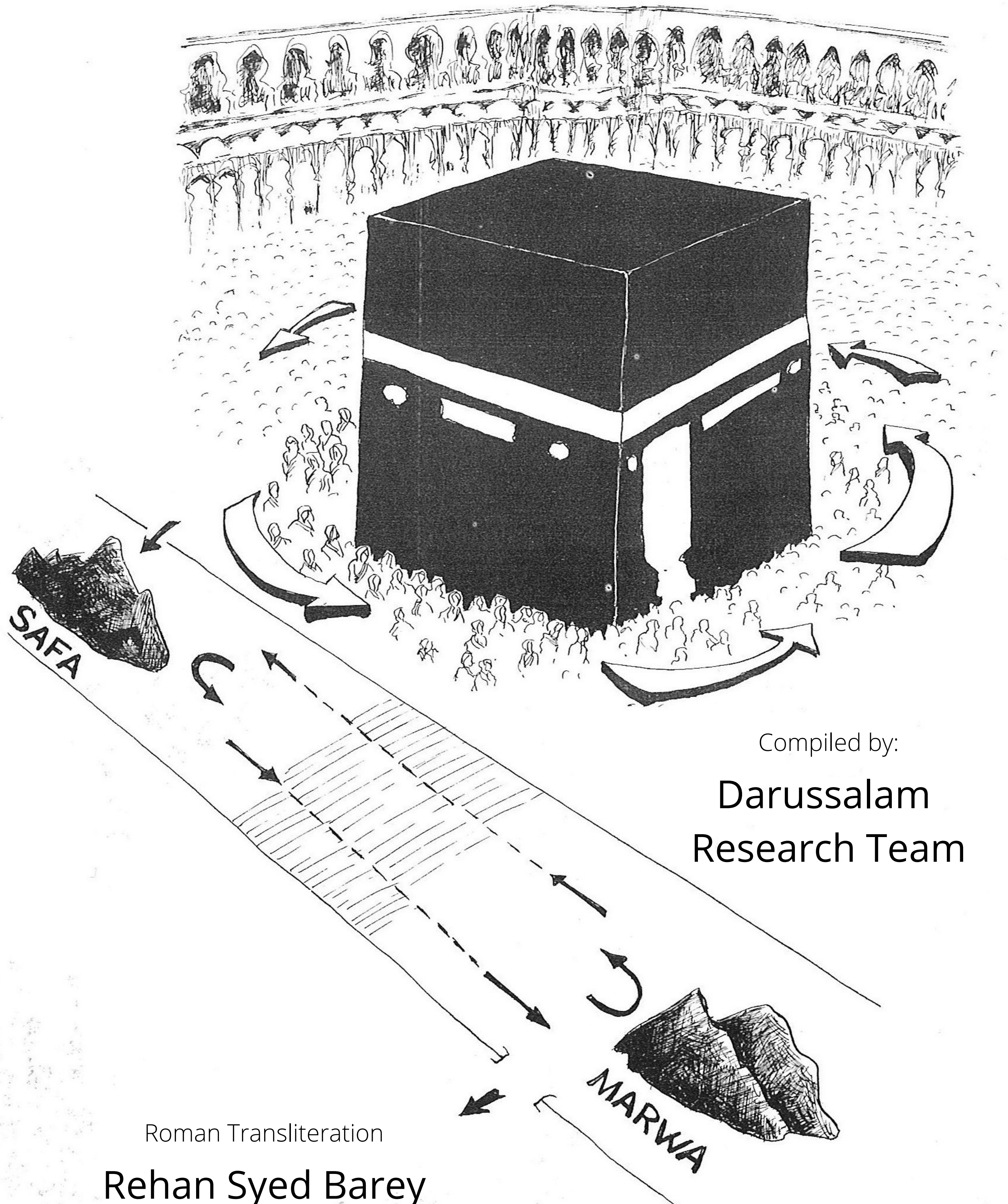


Masnoon Hajj o Umrah



Compiled by:

Darussalam
Research Team

Roman Transliteration

Rehan Syed Barey

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Transliterations Notes:

الْحَمْدُ لِلَّهِ وَحْدَهُ الصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ، أَمَّا بَعْدُ...!

Hajj islaam ke buniyaadi arkaan mein se paanchwaan (5th) rukn hai aur is rukn ki ehmiyat apni jagah par bohot ziyaada hai. Aaj-kal Hajj ke baare mein kai qism ki kitaabe'n shaaya ho rahi hain, jin mein Hajj aur Umrah ke masaael ke baare mein aisi baate'n bhi likhi gai hain jo ke Sunnat-e-Rasool ﷺ se saabit nahi.

Daurssalam ki Research Team ne zer-e-nazar kitab "Masnoon Hajj-o-Umrah, Fazeelat-o-Ehmiyat, Ahaakm-o-Masaael" ko nihaayat aasaan aur aam-faham andaaz mein tarteef de kar chaapa hai.

Is mukhtasar kitaab mein Hajj aur Umrah ke fazaael-o-aadaab ke alaawa wo masaael bhi hain jo Hujjaaj aur Umrah karne waalo'n ko pesh aate hain. Maine is kitaab ko mahez Allah ki razaa ke liye aur musulmano khair-khwahi ke jazbe se roman-urdu-script mein transliterate kiya hai.

Is kitaab mein jo bhi izaafa kiya hai uske pehle "T:" ka nishaan laga diya gaya hai. Jo izaafa meri apni taraf hai uske aakhir mein [RSB] likha gaya hai. Roman mein transliterate karte hue taqreeban 200 aise alfaaz the jinhe'n samajhne ke liye unke maane-o-mafhoom likhna zaroori tha. Har aise mushkil lafz ko na sirf Urdu huroof mein harkaat (zer, zabar, pesh) ke saath likha gaya hai, balke jis kitab ya website se wo maane-o-mafhoom liye hain uski bhi nishaandahi kardi gayi hai.

Kuch jagah tashreeh karte hue maine Dr. Syed Shafiq ur Rahman (hafizahullah) ki Namaz-e-Nabawi Jadeed ka bhi istemaal kiya hai, kitab mein uski nishandahi kardi gai hai. Kuch jagah Hadees ya asar ki sirf arbi ibarat thi, to uska asal hadees ki kitab dekh kar tarjuma likh diya gaya hai.

Kuch jagah kisi aayat ki taraf sirf ishaara kiya gaya tha, us aayat ko arbi matan aur tarjuma ke saath likh diya hai. Tamaam quraani aayaat ko <https://quran.ksu.edu.sa/> website se copy paste kiya gaya hai. Wo aayaat jin ka tarjuma asal urdu kitab mein nahi tha usey Darussalam hi se chapi Ahsan ul Kalam dekh kar likha gaya hai.

Asal Urdu kitab ki scanning low quality settings ke saath hui, jiski wajah se urdu pdf mein maujood maps, muqamaat-e-muqaddasa, aur insaano ki tasaweer bohot hi kharaab quality ke saath scan hue'n. Isi liye unka istemaal nahi kiya gaya.

Tamaam ahadees, aasaar, aur istelahaat jo arabic text mein the, unhe'n urdu pdf se dekh kar type kiya gaya hai. Double check ke bawajood bashari taqaaaz ki wajah se agar kisi ko is kitaab mein kaheen koi ghalati nazar aajae ya is roman transliteration ko mazeed behtar banaane ke liye koi mashwara dena chaahe'n, to is email rehan.hse@live.com par ittela kare'n.

Mazeed roman-urdu-script mein islami kutub ko free download karne ke liye neeché maujood link par click keejiye.

https://archive.org/details/@rehan_syed_barey

Main Allah se dua-go hoon ke is kitab ke zariye mujhe aur sab musulmano ko faaeda pohonchae aur is silsil mein meri koshish ko apne zaat-e-kareem ke liye khaalis farmaae aur isey Jannat ul Firdaus mein daakhile ka zariya banaae. Aameen

Duaao'n ka Taalib,

Rehan Syed Barey

Riyadh, Saudi Arabia

16th Muharram, 1444 – 14th August 2022

Arz-e-Naashir

Islami ibadaat mein hajj ki ek (1) khaas ehmiyat-o-fazeelat hai. Ise islam ke paanch (5) buniyaadi arkaan mein shumaar kiya gaya hai. Quran-e-Majeed mein hajj ko istetaa-at ke saath farz qaraar diya gaya hai. Hadees mein ”حَجَّ مَبْرُور“ ki jazaa aur siley mein jannat ka waada kiya gaya hai. Isi tarah umrah ki masnoon adaaegi par uski fazeelat ko you’n bayaan kiya gaya hai ke ek (1) umrah doosre umrah ke darmiyan ke gunaaho’n ko khatam kar deta hai.

Haram-e-Kaaba mein ek (1) maqbool namaz ka ajar-o-sawaab doosre muqaam ki laakh (100,000) namazo’n se afzal hai. Isi tarah Haram-e-Nabawi ki ek (1) maqbool namaz ka ajar doosre muqaam ki hazaar (1000) namazo’n se afzal bataya gaya hai.

Hajj-o-Umrah ki ehmiyat-o-fazeelat aur uske dauraan mein azkaar-o-ibadaat ki ye qadr-o-manzilat sirf isi soorat mein mumkin hai ke manaasik-e-hajj ko masnoon tareeq par Nabawi Manhaj ke aen mutaabiq adaa kiya jaae.

Duniya ke mukhtalif atraaf-o-aknaaf se lakho’n musalman har saal hajj aur umrah ki saadat ke liye bhaari ruqoom kharch kar ke apne gharo’n se nikalte hain. Un hujjaaj ikraam aur umrah adaa karne waale motamareen ki ek (1) kaseer taadaad sirf urdu zabaan ke hawaale se islami taalimaat ko seekh sakti hai. Urdu-khwaa’n tabqe ki isi zaroorat ke pesh-e-nazar Darussalam ne musalsal mehnat aur tehqeeq ke baad Hajj-o-Umra ke tamaam zaroori, zimni¹, aur zaili² masaael ke mauzoo par mustanad mawaad ke hawaale se ”Masnoon Hajj-o-Umrah ... Ahkaam-o-Masaael, Fazeelat-o-Ehmiyat“ ke unwaan se ek (1) mukhtasar, magar jaame kitaab taiyyaar ki hai. Jis ki khususiyaat darj-e-zail hain:

- Is kitaab ke tamaam mundarjaat³ sirf Kitab-o-Sunnat se maakhuz hain.
- Poori kitaab mein bi-fazal Allah Ta’ala kisi ek (1) mauzoo ya zaeef hadees ka hawaala nahi milega, nez tamaam ahadees ki mukammal takhreej bhi kardi gai hai.
- Hajj aur Umrah ke dauraan mein pesh aane waale tamaam masaael ki istelahaat ko Hajj aur Umrah ke manaasik ki tarteeb se pesh kiya gaya hai.
- Hajj-o-Umrah ki adaaegi ke dauraan pesh-aamada⁴ masaael ko marhala-waar⁵ likha gaya hai.
- Is kitaab mein khusoosiyat ke saath Hajj-o-Umrah ke dauraan pesh aane waale khwateen ke makhsos masaael bhi darj kar diye gae hain.
- Hajj-o-Umrah ke mukhtalif manaasik ke dauraan mein padhi jaane waali Masnoon duaao’n aur azkaar ko aasaan urdu tarjume ke saath pesh kar diya gaya hai.
- Kitaab ke aakhri mein Masnoon duaao’n bhi pesh ki gai hain, taake harmain mein hamare shab-o-roz Masnoon duaao’n aur azkaar se muzaiyyan ho sake’n.

¹ T: (ضمینی) Tasalsus, darmiyan, zel se mansoob ya mutaalliq [Rekhta]

² T: (ذیلی) Neeche ka, zimni, maahatati [Rekhta]

³ T: (مندرجات) Darj-shuda baate’n, tafsilaat [Rekhta]

⁴ T: (پیش آمد) Waaqe hone waala, waaqe-shuda, zuhoor mein aaya hua ya aane waala [Rekhta]

⁵ T: (مرخله وار) Bit-tarteeb, ba-tadreej, darja-ba-darja [Rekhta]

Ye mustanad kitaab, Mufasssir-e-Quran Haafiz Salahuddin Yusuf aur deegar Ulama-e-Ikraam: Mohtaram Ammaar Farooq Saeedi, Maulana Abdus Samad Rafeeqi, Maulana Muhammad Abdul Jabbar, Haafiz Abdul Khaliq (hafizahumullah) jaise mumtaz muhaqqiqeen ne tarteeb di hai.

Main Allah Ta'ala ke huzoor jazbaat-e-tashakkur pesh karta hoo'n ke usi ke fazal-o-taufeeq se Darussalam Urdu-zabaan mein Hajj-o-Umrah ki sab se mustanad aur umda kitaab pesh karne ki saadat haasil kar raha hai. Art Director Zahid Saleem Chaudhry aur naujawan designer Abdul Waase ka bhi shukar guzaar hoo'n ke jin ki shabaana-roz⁶ mehnat se ye kitaab husn-e-maanawi⁷ ke saath husn-e-soorat ka bhi kamiyaab aur deeda-zeb⁸ namoomna ban gai hai. Naasipaasi⁹ hoga agar main biraadar-e-aziz Haafiz Abdul Azeem Asad (hafizahullah) ka zikr-e-khair na karu'n, ke jin ki zer-e-nigraani is kitaab ke tamaam tehqeeqi-o-fanni maraahil tae paae. Allah Ta'ala is koshish ko aammatul muslimkeen ke liye nafa aur mufeed banaae. Aameen Ya Raabul Aalameen!

Khaadim-e-Kitab-o-Sunnat

Abdul Malik Mujahid

Mudeer: Darussalam, Riyadh-Lahore

Rajab 1432, June 2011

⁶ T: (شَبَّانَہ روز) Shab-o-roz, din-raat, har waqt, lagataar [Rekhta]

⁷ T: (حُسْنِ مَعْنٰی) Maanawi khoobi, fitri khoobi [Rekhta]

⁸ T: (دِیدَہ زِیْب) Khush-numa, aankho'n ko bhali, khoobsoorat, dilkash [Rekhta]

⁹ T: (نا بے پاسبی) Naashukra pan, ehsan faramoshi, namak-haraami [Rekhta]

Baab 1: Hajj-o-Umrah

Maane-o-Mafhoom Aur Ehmiyat-o-Fazeelat:

Hajj qauli, badani, qalbi, maali ibaadat ka majmua hai. Is mein Allah Ta'ala ki taazeem aur bande ki bandage ka be-panaah izhaar hota hai.

Hajj Ki Lughawi Taareef: Hajj ke lughawi maane "Iraada Karna" hain.

Hajj Ka Sharai Mafhoom: Islam ke paanchwe'n rukn ki adaagee ke liye Baitullah ke qasd karne ko Hajj kehte hain.

Hajj ka Mukhtasar Taareekh Pas-manzar: Syedna Ibrahim aur Ismail ؑ ne Allah Ta'ala ke hukum se jab Khaana-e-Kaaba ki taameer farmaai to is mauqa par unho'n ne mukhtalif duaee'n kee'n jin mein se ek (1) ye thi:

Aye Hamare Rabb! Hame'n Apna Farmabardaar
Bana Aur Hamari Aulaad Mein Bhi Farmabardaar
Ummat Paida Aur Hame'n Ibaadat (manaasik-e-hajj)
Ke Tariqe Sikhla Aur Hamari Tauba Qubool
Farma, Yaqeenan Tu Bohot Ziyaada Tauba Qubool
Karne Waala, Nihaayat Meherbaan Hai.¹⁰

بَنَّا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ
وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Iske baad Allah Ta'ala ne Syedna Ibrahim ؑ ko ye hukum diya:

Aur Logo'n Mein Hajj Ki Munaadi Kar De, Wo Tere
Paas Aae'nge, Paidal, Aur Duble-duble Oonto'n Par,
Jo Door-daraaz Ke Raasto'n Se Chale Aae'nge.¹¹

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ
يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ.

Is hukum ke baad Hajj ka baqaaeda aaghaaz hua. Allah Ta'ala ne apne Khalee, Syedna Ibrahim, Syeda Hajra ؑ aur un ke farzan-e-arjumand Syedna Ismail ؑ ki taraf se kiye gae baaz mukhlisaana aamaal ko sharf-e-qubooliyat se nawaazte hue qiyaamat tak ke liye manaasik-e-hajj mein shaamil farma diya.

(Saheeh Ahadees mein Umme Ismail ؑ ka naam "هَاجَر" (Haajar) aur "أَجَر" (Aajar) mazkoor hai, "هَاجَرَه" (Haajra, Haajrah) ghalat-ul-aam¹² hai. (والله اعلم)¹³

Allah Ta'ala ke is hukum ki shaan dekhiye ke duniya ke kone-kone se arbi, ajmi, gore, kaale, ameer, ghareeb, aala, adna, aaqa, aur ghulaam, laakho'n ki taadaad mein ek (1) hi libaas zeb-tan kiye, ek (1) hi tarah ke sha-aaer¹⁴ baja-laate hue "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ" "Main haazir hoo'n. aye Allah! Main baar-baar haazir hoo'n" ka talbiya pukaarte nazar aate hain. Aur ye silsila qiyaamat tak jaari rahega. (In sha Allah)

¹⁰ Surah al Baqara 2: 128

¹¹ Surah al Hajj 22: 27

¹² T: (عَلَطُ الْعَام) Wo ghalat lafz ya tarkeeb waghaira jo ghalat hone ke bawajood ahle ilm aur mustanaz zabaan-daano'n mein murawwaj ho [Rekhta]

¹³ Saheeh Bukhari: Al Hiba wa Fadhlaha: H2635 & 3357

¹⁴ T: (شَعَائِر) Nishaniyaa'n, alaamate'n [Rekhta]

Hajj, Islam Ka Ek (1) Azeem Rukn:

Syedna Abdullah bin Umar ؓ se riwayat hai ke Nabi-e-Akram ﷺ ne farmaya: "Islam ki buniyad paanch (5) cheezo'n par hai: ① Allah Ta'ala ki wahdaniyat aur Muhammad ﷺ ki risaalat ki shahaadat dena. ② Namaz qaaem karna ③ Zakat adaa karna ④ Hajj karna ⑤ Ramzan ke roze rakhna".¹⁵

Hajj Ki Farziyat:

Irshad-e-Baari Ta'ala hai:

Aur Logo'n Par Allah Ta'ala Ka Ye Haq Hai Ke Jo Is
(Kaaba) Tak Pohonchne Ki Istetaa-at Rakhta Ho, Wo
Iske Hajj Kare.¹⁶

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا.

Istetaa-at Kya Cheez Hai?:

Istetaa-at se muraad: Raaste ka saamaan, aur sawaari ka intezaam hai.¹⁷

Nabi-e-Akram ﷺ ne farmaya: "Logo'n! Tum par Hajj farz kar diya gaya hai, lehaza Hajj karo...".¹⁸

Hajj, Zindagi Mein Sirf Ek (1) Martaba Farz Hai:

Arkaan-e-Islam mein Hajj ek (1) aisa rukn hai jo zindagi mein sirf ek baar farz hai.¹⁹

Ahem Masla: Hajj ki adaaegi har saaheb-e-istetaa-at (maaldaar), aaqil, baaligh, musalman mard-o-aurat par usi tarah farz hai jis tarah paancho'n waqt ki namaze'n, ramzan ke roze aur saaheb-e-nisaab shakhs par zakat adaa karna farz hai. In sab ki farziyat mein koi farq nahi. Lehaza jo shakhs istetaa-at ke bawajood Hajj nahi karta, balke usey waqt aur paise ka nuqsan samajhta, ya uska mazaaq udaata hai, jaisa ke aaj-kal ke baaz mutajaddideen²⁰, munkireen-e-hadees aur maadda parasto'n ka nuqta-e-nazar hai, to aisa shakhs kaafir aur daaera-e-islam se khaarj hai. Aur agar koi shakhs istetaa-at ke bawajood mahez susti aur kaahili ya is qism ke kisi aur uzar-e-lang²¹ ki wajah se Hajj nahi karta to aisa shakhs kaafir aur daaera-e-islam se khaarj to nahi, albatta faasiq-o-faajir aur kabira gunaah ka murtakib zaroor hai.

Aurat Ki Istetaa-at Ka Masla:

Aam taur par aurat naan-o-nafqa aur deegar zarooriyaat-e-zindagi mein khaawind ki mohtaaj hoti hai, aisi soorat mein zaahir baat hai jab tak khaawind aurat ko hajj nahi karaaega, aurat hajj nahi kar sakti. Lekin baaz aurte'n saaheb-e-haisiyat hoti hain hatta ke apne khaawindo'n ko bhi saath le jaa sakti hain. Aisi soorat mein aurat par Hajj farz hota hai, uske liye zaroori hai ke wo khaawind ko ya apne jawaan bete, bhai, ya waalid waghaira mahram ko saath le kar bila-taakheer Hajj kare. Agar usey koi mahram mayassar nahi aata, naa hi wo mahram ka kharch bardaast kar sakti hai, to us par jamhoor ulama ke nazdeek us waqt tak Hajj farz nahi hoga jab tak uske liye mahram ka bhi intezaam nahi ho jaata.

Aurto'n ke saaheb-e-istetaa-at hone ki ek (1) aur soorat bhi hoti hai jis par aam taur par tawajjo nahi ki jaati. Wo ye hai ke bohot si aurtu'n ke paas kaafi miqdaar mein zewaraat ki shakl mein sona hota hai. Usey agar becha jaae to itni raqam haasil ho sakti hai ke aurat apne mahram samet fariza-e-hajj adaa kar sakti hai. Lekin zewar kitni bhi miqdaar mein ho usko bech kar Hajj karne ka tasawwur hi hamare muaashara mein nahi hai.

¹⁵ SB: Al Imaan: H8

¹⁶ Surah Aale Imran 3: 97

¹⁷ Al Mustadrak lil Haakim: V1 P442

¹⁸ Saheeh Muslim: Al Hajj: H1337

¹⁹ Saheeh Muslim: Al Hajj: H1337

²⁰ T: (مُتَجَدِّدِينَ) Apne zamane ke khayalaat-o-nazariyaat se mutaassir ho kar tabdeeli par aamaada rehne waale, nai cheezo'n ko qubool karne waale [Rekhta]

²¹ T: (عُذْر لَّنْكَ) Naamaqool uzr, uzr-e-be-jaa, kamzor uzr [Rekhta]

Sirf yehi dekha jaata hai ke shauhar ki aamadni itni hi hai jisse ghar ke akhrajat hi pore hote hain, chunache aise gharo'n mein Hajj karne ka khayaal hi paida nahi hota, jab ke biwi ke paas itna zewar maujood hota hai ke usse do-teen (2-3) afraad ba-aasaani Hajj kar sakte hain.

Yaad rakhiye! Aisi soorat mein aurat aur uske khaawind ka Hajj na kara bohot bada jurm hai, jo:

Aur Jis Ne Kufr Kiya To Be-shak Allah Saari Duniya
Se Be-parwaa Hai.²²

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

Ki waeed ka mustahiq bana sakta hai.

Bana-baree'n²³ maaqool miqdaar mein zewar rakhne waali khawateen ke liye zaroori hai ke wo is pehlu ko zaroor saamne rakhe'n aur mahez is buniyad par ke khaawind saaheb-e-istetaa-at nahi hai, Hajj ki adaagi mein kotaahi na kare'n, kyou'nke zewaraat ki maalik aurat saaheb-e-istetaa-at hai aur Hajj us par farz hai.

Khaawind Ki Ijaazat Ka Masla:

Hajj ki chaar (4) soorate'n Hain: ①②③④

① Farz Hajj

② Nazr Ka Hajj

③ Nafil Hajj

④ Hajj-e-Badal

Nafil Hajj aur Hajj-e-Badal (ye bhi nafil hi hota hai), in dono mein aurat ke liye zaroori hai ke wo khaawind se ijaazat le. Agar wo ijaazat nahi deta to ijaazat ke baghair aurat ke liye jis tarah nafli roza aur etekaaf waghaira mamnood hain, usi tarah Hajj bhi mamnood hoga.

Nazr ke Hajj mein kuch tafseel hai. Agar aurat ne Hajj ki nazr khaawind ki ijaazat se maani thi, ya shaadi se qabl hi usne nazr maan li thi aur shaadi ke baad usne khaawind ko batla diya tha, jis par wo khamosh raha, ya usko barqaraar rakha, in dono soorato'n mein khaawind ko ye ijaazat nahi hai ke wo aurat ko Hajj par jaane se manaa kare (ba-sharte-ke doosri sharte'n poori ho'n).

Haan agar aurat ne khaawind ki ijaazat ke baghair ya uski khwahish ko thukraate hue nazr maani ya shaadi ke baad jab uske ilm mein shaadi se qabl maani hui nazr aai to usne usse ittefaaq nahi kiya aur usey barqaraar nahi rakha. In dono soorato'n mein khaawind aurat ko hajj par jaane se manaa kar sakta hai. In soorato'n mein aurat nazr ka kaffara ada kar de.

Farz Hajj ki haisiyat aise hi hai, jaise namaz-e-panjgaana, zakat aur Ramzan-ul-Mubaarak ke roze hain. Jaise un faraaez ki adaagi ke liye khaawind ki ijaazat zaroori nahi hai, balke agar wo rokega bhi to uski baat nahi maani jaaegi, aise hi Farz Hajj ka maamla hai. Agar aurat saaheb-e-istetaa-at ho gai hai aur mahram ka bhi intezaam hai, to baghair kisi uzr-e-sharai²⁴ ke khaawind usko rokne ka maza²⁵ nahi hai. Agar rokta hai to aurat ko haq haasil hai ke wo uski ijaazat ke baghair apne kisi *mahram* ke saath Hajj par chali jaae. Kyou'nke Allah ki itaa-at khaawind ki itaa-at par muqaddam²⁶ hai.

Khaaliq ki naafarmaani ki soorat mein makhlooq ki
itaa-at jaaez nahi.²⁷

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ الْخَالِقِ.

²² Surah Aale Imran 3: 97

T: Urdu pdf mein tarjuma nahi tha, maine Hafiz Sahaluddin Yusuf رضى الله عنه ka Ahsan ul Kalam se tarjuma liya hai [RSB]

²³ T: (بِنَا بَرِي) Is liye, is wajah se [RSB]

²⁴ T: (شَرَعِي عُدْر) Wo uzr jise shariyat jaaez qaraar de [Rekhta]

²⁵ T: (مَجَاز) Ikhtiyaar diya gaya, ijaazat diya gaya [Rekhta]

²⁶ T: (مُقَدَّم) Foqiyat, ehmiyat, bartari [RSB]

²⁷ Sharah as Sunnah lil Baghwi: H2455; As Saheeha lil Albani: H179

T: Urdu pdf mein iska tarjuma nahi tha. Is liye maine Ansar us Sunnah Publications, Lahore se chape Abdullah Naasir Rahmani (hafizahullah) ki takhreej

Hajj Ki Ehmiyat:

Hajj ki ehmiyat is baat se roz-e-raushat ki tarah waazeh ho jaati hai ke Rabbul Aalameen ne Quran-e-Majeed mein iski farziyat ko bayaan kiya hai aur ek (1) badi Surah ka naam Surah al Hajj rakha hai.

Syedna Umar Farooq ؓ ne farmaya: “Main chaahta hoo’n ke shehro’n mein apne ummaal²⁸ bheju’n, wo jaa kar jaaeza le’n aur har us shakhs par jo istetaa-at ke bawajood hajj nahi karta, jiziya muqarrar kar de’n, kyou’nke ye log musalman nahi hain”.²⁹

Isi tarah Sunan Bayhaqi mein hai ke Syedna Umar Farooq ؓ ne teen (3) baar farmaya: “Jo shakhs wus-at aur pur-aman raaste (istetaa-at) ke bawajood Hajj nahi karta aur mar jaata hai, to (uske liye baraabar hai) chaahe wo yahoodi ho kar mare ya isaai ho kar. Aur agar istetaa-at ke hote hue maine Hajj na kiya ho to mujhe Hajj karna, che (6) ya saat (7) ghazwaat (mein shirkat karne) se ziyaada pasand hai”.³⁰

Chunache Quran-e-Kareem ke alfaaz:

Aur Jis Ne Kufr Kiya To Be-shak Allah Saari Duniya
Se Be-parwaa Hai.³¹

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ.

Se bhi Hazrat Umar Farooq ؓ ke is asar³² ki taaeed hoti hai, ke saaheb-e-istetaa-at shakhs ka hajj mein tasaahul³³ karna usko kufr tak pohoncha sakta hai.

Lehaza Hajj ki farziyat-o-ehmiyat aur Syedna Umar Farooq ؓ ke is farman ki raushni mein is baat ka jaaeza lena chaahiye ke aksar wo musalman ho sarmaaya-daar, zameendaar aur bank balance rakhte hain, lekin islam ke is azeem rukn ki adaaegi mein bila-wajah taakheer ke murtakib ho rahe hain, unhe’n chaahiye ke Allah Ta’ala ke huzoor fauran tauba kare’n aur pehli fursat mein is farz ko adaa kare’n.

Hajj Ki Fazeelat:

Nabi-e-Akram ﷺ ne farmaya: “Hajj-e-Mabroor ka badla sirf jannat hai”.³⁴

Hajj-e-Mabroor: Wo Hajj hai jo Masnoon tariqa aur sharai taqaazo’n ke aen mutaabiq kiya gaya ho, us mein koi shehwaani baat, gaali-galoch, aur ladaai-jhagda na kiya gaya ho.

Ek (1) aur hadees mein Aap ﷺ ne farmaya: “Jis shakhs ne Allah ke liye Hajj kiya, (us dauran mein) koi fahash-goi ki, na koi bura kaam, to wo gunaaho’n se is tarah paak-saaf waapas lautega jis tarah uski maa ne usey janam diya tha”.³⁵

Is hadees se maaloom hua ke Hajj ke azeem ajar-o-sawaab ka mustahiq sirf wo shakhs hai jis ne dauraan-e-Hajj zabaan se koi behooda baat ki, na haath-paao’n aur deegar aazza (aankho’n, kaano’n waghaira) se koi bura kaam kiya.

Umrah Ki Lughawi Taareef:

Umrah ke lughawi maane “Iraada aur Ziyaarat” ke hain, kyou’nke is mein Baitullah ka iraada aur ziyaarat ki jaati hai.

ke saath chapi hui Sharah se tarjuma se liya hai.

[RSB]

²⁸ T: (عَمَال) Haakim, waali, jis ke supurd kisi ilaaqe ka mulki-o-maali intezaam ho [Rekhta]

²⁹ At Talkhees-ul-Habeer: V2 P223

³⁰ As Sunan Kubra lil Bayhaqi: V4 P334

³¹ Surah Aale Imran 3: 97

T: Urdu pdf mein tarjuma nahi tha, maine Hafiz Sahaluddin Yusuf ؓ ka Ahsan ul Kalam se tarjuma liya hai [RSB]

³² T: (أَكْر) Kisi Sahabi ya Taabai ka qaul ya fe’l [Rekhta]

³³ T: (تَسَابُل) Ghaflet, be-parwaai, susti [Rekhta]

³⁴ SB: Al Umrah: H1773

³⁵ SB: Al Hajj: H1521

Umrah Ka Sharai Mafhoom:

Meeqaat se ehraam baandh kar Baitullah ka tawaaf aur Safa-o-Marwa ki saee karna aur sar ke baal mundwaana, ya katwaana "Umrah" kehlaata hai.

Umrah Ki Ehmiyat:

Islam mein Umrah ki bhi badi ehmiyat hai, go aksar ulama ke nazdeek ye farz ya waajib nahi hai, magar jab iska ehraam baandh liya jaae to Hajj ki tarah iska poora karna bhi zaroori ho jaata hai.³⁶

Quran-e-Majeed mein hai:

Aur Allah Ke Liye Hajj Aur Umrah Ko Poora Karo.³⁷

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ.

Umrah Ki Fazeelat:

Nabi-e-Akram ﷺ ka farman hai: "Ek (1) Umrah ke baad doosra Umrah darmiyaan ke gunaaho'n ke liye kaffaara hai".³⁸

Ramzan-ul-Mubaarak Mein Umrah Karne Ki Khusoosi Fazeelat:

Nabi-e-Akram ﷺ ne farmaya: "Hajj-o-Umrah baar-baar kiya karo, kyou'nke ye dono faqeeri aur gunaah ko aise khatam kar dete hain, jaisa ke bhatti ki aag sone, chaandi, aur lohe ki mael ko nikaal phenkti hai, aur Hajj-e-Mabroor ka sila siwaae Jannat ke aur kuch nahi".³⁹

Aurto'n Ke Liye Afzal Jihaad, Hajj Hai:

Ummul Momineen Hazrat Ayesha ؓ ne Rasool Allah ﷺ se kaha:

"Ham jihaad ko sab se behtar amal samajhti hain, to kya ham jihaad na kare'n?"

نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ (أَفْلا نُجَاهِدُ).

Rasool Allah ﷺ ne farmaya:

"Nahi, tumhare liye afzal jihaad, Hajj-e-Mabroor (sunnat ke mutaabiq Hajj) hai".⁴⁰

لَا لَكُنَّ أَفْضَلُ الْجِهَادِ حَجٌّ مَبْرُورٌ.

³⁶ Tafseel ke liye mulaaheza ho: Neel-ul-Autaar: V4 P314-315

³⁷ Surah al Baqara 2: 196

³⁸ SB: Al Umrah: H1773

³⁹ Jaame Tirmizi: Al Hajj: H810

⁴⁰ SB: Al Hajj: H1520

Baab 2: Safar-e-Hajje Ke Aadaab:

Fareeza-e-Hajj ki adaaegi se qabl chand baato'n ka ehtemaam karna be-hadd zaroori hai, kyou'nke un ki islaah kiye baghair Hajj ke ajar-o-sawaab, fazaael-o-barakaat, aur fawaaed-o-samaraat se kama-haqqahu mustafeed⁴¹ hona mumkin nahi.

Sab se pehle aadmi ko apne aqeeda Kitab-o-Sunnat ke mutaabiq durust karna laazim hai. Ye usi soorat mein mumkin hai ke insaan khandaan, rasm-o-riwaaj, aur maslak ki zanjeero'n se azaad ho kar sidq-e-dil se sirf aur sirf Kitab-o-Sunnat se rehnumaai lene ka pukhta iraada kar le. Aur haq waazeh ho jaane ke baad usey dil-o-jaan se qubool kare, aur kisi bhi maslahat ka shikaar na ho.

Aqeeda-e-Tauheed:

Islam ke jumla aqaaed mein se tauheed-o-risaalat ke aqaaed ko buniyaad aur nuqta-e-aaghaaz ki haisiyat haasil hai. Jis ki wazaahat kuch you'n hai: Baaz aise naam, kaam, sifaat, aur huqooq-o-aadaab hain jo Kitabullah aur Sunnat-e-Saheeha ke mutaabiq Allah Ta'ala ke saath makhsoos hain. Un mein Allah Ta'ala ko Wahdahu Laa Shareek maanna aur uske saath kisi makhlooq ki shirkat ko tasleem na karna hi Aqeeda-e-Tauheed hai. Jis ki tafseel hasb-e-zel hai:

- Naamo'n mein "اَللّٰهُ" (Allah) aur "الرَّحْمٰنُ" (Ar Rahman) do (2) aise naam hain jo Allah Ta'ala ke saath khaas hain aur kisi makhloow ke liye nahi bole jaa sakte.
- Jahaa'n tak kaamo'n ka taalluq hai to unke liye zaroori hai ke Allah Ta'ala ke tasarrufaat aur ikhtiyaraat mein sirf usi cheez ko waseela aur zariya tasleem kiya jaae jiske waseela banne ke Kitab-o-Sunnat se saheeh aur waazeh dalaal maujood ho'n, ya insaani hiss⁴²-o-aqal uske waseela hone ki gawaahi de. Masalan: Waalidain aulaad ki paidaash ka zariya hain, asal Khaaliq to Allah hai. Magar waalidain ko aulaad ki paidaash ka zariya maanna Tauheed ke manaafi nahi, kyou'nke ye ek (1) aisi haqeeqat hai jis ki sacchaai Kitab-o-Sunnat aur aqal-o-Hiss se saabit-shuda hai. Magar aulaad ki paidaash ko kisi bith, ya sitaare ka "*karishma*" samajhna, ya madfoon buzurg ki "*nigaah-e-karam*" qaraar dena, saraasar jahaalat, wahem aur shirk hoga. Kyou'nke iski koi sharai, hissi, aqali daleel nahi hai. Aap ilm ke baghair aulaad ki paidaash mein un ka hissa maan rahe hain aur yehi shirk hai.

Isi tarah kisi makhlooq ko zaahiri asbaab-o-wasaael ke baghair rizq dene waala, aulaad dene waala, sehat-o-tandrusti ataa karne waala samajhna ya nafaa-o-nuqsaan aur maut-o-hayaat ka maalik samajhna bhi sareeh shirk hai.

- Sifaat-e-Baari Ta'ala mein Tauheed ki ek (1) misaal ye hai ke har makhlooq ki har fariyaad ko har waqt aur har jagah se sunna aur poora karna sirf aur sirf Allah Ta'ala ka khaassa hai. Is kaam ke liye Allah Ta'ala ne kisi bhi maqbool bande ko muqarrar nahi farmaya. Lehaza koi farishta, jinn, insaan, ya muqaddas rooh logo'n ki fariyaade'n sun kar unhe'n poora karne mein Allah Ta'ala ki shareek nahi hai.
- Isi tarah Kitab-o-Sunnat mein Allah Ta'ala ki kai sifaat ka zikr milta hai, magar un ki kaifiyat nahi bataai gai. Lehaza un sifaat par poora-poora imaan laana waajib hai. Jabke unki kafiyaat ko bayaan karna ya uski baabat sawaal karna bidat hai. Masalan: Quran-e-Paak mein Allah Ta'ala ki ek (1) sifat "يَدٌ" yaane haath ka zikr hai. Us par kaifiyat aur tashbeeh mein pade baghair imaan laana aqeeda-e-tauheed ka taqaaza hai.
- Isi tarah Allah Ta'ala apne khaas huqooq-o-aadaab mein bhi Wahdahu Laa Shareek hai. Masalan: Ye jo bando'n ki taraf se duniyawii aadaat-o-afaal se hat kar dast-basta qiyaam, rukoo, sajda, dua, nazr-o-

⁴¹ T: (مُسْتَفِيد) Faaeda uthaane waala, faiz uthaane waala [Rekhta]

⁴² T: (حِس) Ehsaas ki taaqat, mehsoos kar lene ki jibillat [Rekhta]

niyaaz, qasam, zibah, aur qurbani waghaira ka ehtemaam hota hai, ye afaal-e-taazeem sirf aur sirf Allah ka haq hain. Aur ye bhi sirf Allah ka haq hai ke banda apni tamaam harkaat-o-sakanaat aur maamulaat-e-zindagi mein usi pa raza chaahe, usi se darey, usi se ummeede'n rakhe, usi par bharosa kare aur usi ke saamne apne ijz-o-inkesaar ka izhaar kare.

Khulaasa:

Yaane har wo naam, kaam, sifat ya adab jo Allah Ta'ala hi ke liye khaas hai, wo kisi makhlooq ke liye samajhna shirk hai. Aur shirk se agar tauba na ki jaae to ye naa-qaabil-e-maafi jurm hai. Shirk-e-Akbar par marne waala abadi jahannami hai aur us par Allah ne janant ko haraam kar diya hai.⁴³

Itteba-e-Sunnat:

Rasool Allah ﷺ ko rasool maanne ka matlab hi ye hai ke banda deen ke muaamale mein haq waazeh ho jaane ke baad aap ki ghair-mashroot itaa-at kare aur apne daaman ko bidat se aalooda na hone de. Nez, tamaam duniyawī muaamalaat mein bhi Kitab-o-Sunnat ki mukhalifat se mukammal taur par parhez kare.

Bidat:

Jo baat usooli taur par kisi sharai daleel se saabit na ho, usey deen bana lena bidat hai. Agarche ba-zaahir wo kitni hi khushnuma kyou'n na ho. Haqeeqat mein wo saraasar Gumraahi hai. Lehaza ek (1) musalman ke liye zaroori hai ke wo Hajj aur Umrah samet apni tamaam ibadaat mein bidaat se mukammal taur par parhez kare, kyou'nke un ki milaawat se neki zaaya ho jaati hai.

Ikhlas-e-Niyyat:

Niyyat ke maane "iraada" ke hain aur iraada dil ka fe'l hai. Deen-e-Islam mein tamaam nek aamaal ke sawaab ka inhesaar⁴⁴ ikhlas-e-niyyat par hi hai.⁴⁵

Lehaza Hajj ya Umrah karne waale ko chaahiye ke wo apne iraade ko riyakaari ya numood-o-numaaesh⁴⁶ ki aarzoo se paak rakhe aur mahez Allah Ta'ala ki raza ke liye Hajj aur Umrah kare. Nez, kisi bhi duniyawī mafaad ko us mein maqsood-e-asli na banaae.

Sirf Halaal Kamaai Se Hajj Karna:

Islam mein Haraam se ijtenaab par bohot ziyaada zor diya gaya hai. Jis aadmi ka libaas aur khaana-peena haraam ho, uski dua qubool nahi hoti. Lehaza har musalman par farz hai ke wo jaaez tareeqo'n se maal kamaae aur jaaez umoor hi mein usey kharch kare. Chunache Hajj aur Umrah karne waale ke liye zaroori hai ke wo sirf halaal kamaai se Hajj aur Umrah kare.

Huqooq-ul-Ibaad Ki Adaaegi:

Logo'n ke huqooq daba lena bohot bada jurm hai aur you'n ye jurm neki ki qubooliyat mein rukaawat ban jaata hai. Aisa shakhs jo huqooq-ul-ibaad⁴⁷ lautaae ya maaf karaae baghair mar gaya to qiyaamat ke roz na sirf apni nekiyo'n se mehroom hoga. Balke nekiya'n khatam hone par haqdaaro'n ke gunaah bhi apne sar uthaega aur you'n muflis ho kar jahannam raseed hoga. (الْعِيَادُ بِاللَّهِ)⁴⁸

⁴³ Surah al Maaida 5: 72

⁴⁴ T: (إِنْ حَصَرَ) Daar-o-madaar [Rekhta]

⁴⁵ SB: Bida al Wahee: H1

⁴⁶ T: (تُمُود و تُمَايش) Dikhawa, riyakaari, shaan-o-shaukat, shohrat [Rekhta]

⁴⁷ T: (حُقُوقُ الْعِبَاد) Farz ya zimmedaari jo bande par doosre bando'n ki nisbat aaed ho, bando'n ka haq [Rekhta]

⁴⁸ Saheeh Muslim: Al Bir was Silah: H2581

Maqrooz Ke Hajj Ka Hukum:

Agar saaheb-e-istetaa-at ya maaldaar aadmi mahez apne karobaari len-den ki wajah se maqrooz hai aur uske paas us qarz ko utaarne ke deegar zaraae maujood hain, Masalan: Warsa⁴⁹, milkiyat zameen, ya karobaari samaan itna hai jisse uska qarz utaara jaa sakta hai to us par Hajj ke liye zaroori maal muhaiyya hone ki soorat mein Hajj karna farz hai.

Aur agar uske paas bazaahir qarz utaarne ka koi doosra zariya maujood nahi hai ke jisse uska qarz adaa ho sakey, lekin Hajj ki istetaa-at maujood hai to pehle qarz utaare, phir dobara maal jamaa hone par Hajj kare.

Albatta agar koi doosra shakhs usey apni taraf se Hajj par bhejna chaahe to uske liye Hajj karna durust hoga. (والله اعلم)

Rasm-o-Riwaaj Se Ijtinaab:

Nek kaamo'n mein rasm-o-riwaaj ki mudaakhalat pasandida baat nahi hai. Aur agar kisi rasm mein numood-o-numaaesh ya gunaah ka pehlu bhi maujood ho to usi tanaasub⁵⁰ se Hajj ya Umrah ke sawaab mein kami waaqe ho sakti hai. Masalan: Hajj karne waale ko alwida karte waqt ya waapsi par isteqbaal ke mauqa par jo haar waghaira pehnaae jaate hain ya usey "Haaji Saahab" ke laqab se pukaara jaata hai to isse khud-pasandi aur riyakaari ka darwaza khulta hai. Jiski usey hausla-shikni karni chaahiye aur shukar aur firk ki raah apnaani chaahiye ke Allah Ta'ala ne mujhe jo Hajj ki saadat naseeb farmaai hai, ab meri zindagi mein inquilab aana chaahiye. Aisa na ho ke mere kisi gunaah ki wajah se Hajj ka ajar-o-sawaab kam ya khatam ho jaae.

⁴⁹ T: (وَرَثَهُ) Murde ka maal, meeraas, tarka [Rekhta]

⁵⁰ T: (تَنَاسُب) Munaasibat, mutaabaqat, proportion [Rekhta]

Aaghaaz-e-Safar:

Ghar Se Nikalte Waqt Ye Dua Padhe'n:

Allah Ta'ala ke naam se (ghar se nikalta hoo'n,) Allah Ta'ala par bharosa karta hoo'n. (Neki karne ki) Quwwat aur (buraai se bachne ki) himmat Allah (ki taufeeq) ke siwa mumkin nahi hai.⁵¹

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Haaji (Ya Kisi Bhi Musaafir) Ko al-Wida Kehne Ki Dua:

Main aap ka deen, amaanat, aur aap ke aamaal ka anjaam Allah Ta'ala ke supurd karta hoo'n.⁵²

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

Haaji (Ya Musaafir) Al Wida Kehne Waalo'n Ko Kya Kahe?

Main tumhe'n Allah ki hifaaazat main deta hoo'n jis ke supurd ki hui cheeze'n zaaya nahi hotee'n.⁵³

أَسْتَوْدِعُكُمْ اللَّهَ الَّذِي لَا تَضِيْعُ وَدَائِعُهُ.

Sawaari Par Sawaar Hone Ke Baad Ye Dua Padhe'n:

Allah sab se bada hai. Allah Sab se bada hai. Allah sab se bada hai. Paak hai wo zaat jis ne is sawaari ko hamaara paaband kiya, halaa'nke ham ise qaabu mein nahi laa sakte the. Aur yaqeenan ham apne Rabb hi ki taraf waapas jaane waale hain. Aye Allah! Ham tujh se apne is safar mein neki aur taqwa ka sawaal karte hain au raise amal ka (sawaal karte hain) jise tu pasand farmaae. Aye Allah! Hamara ye safar ham par aasaan farma de. Aur ham se iski lambi masaafat lapet de. Aye Allah! Tu hi is safar mein (hamara) saathi hai aur ghar (aur maal-o-daulat) mein naaeb (nigehbaan) hai. Ilaahi! Main teri panaah chaahata hoo'n is safar ki mashaqqat se, iske takleef-dah manzar se, aur maal aur hl mein buri waapsi se.⁵⁴

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ، اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

Masnoon Duaao'n Aur Azkaar Ka Ehtemaam:

Haaji ko chaahiye ke wo safar ke dauraan mein neki, taqwal, zikr-e-ilaahi aur duaao'n ka, jaha'n tak mumkin ho ehtemaam kare. Taake nafs ki sharato'n aur shaitan ke waswaso'n aur hamlo'n se apna daaman bachaa saakey.

Baab 3: Makka Mukarrama Aur Baitullah Ka Taaruf

Makka Mukarrama ek (1) qadeem taareekhi aur bada baa-barkat shahar hai. Isse mohabbat rakhna aur iska ehteraam karna har musalman ka deeni fariza hai. Syedna Ibrahim ؑ ne ise "حَرَم" (Mohtaram) qaraar diya.

⁵¹ Jaame Tirmizi: Ad Da'waat: H3426

⁵² Musnad Ahmad: V2 P7; Sunan Abu Dawood: Al Jihaad: H2600

⁵³ Sunan Ibne Majah: Al Jihad: H2825

⁵⁴ Saheeh Muslim: Al Hajj: H1342

Makka Mukarrama Ki Fazeelat:

Makka Mukarrama ko kai lehaaz se fazeelat haasil hai:

- Quran-e-Kareem mein Allah Ta'ala ne Makka Mukarrama ko "Aman Waala Shahar" qaraar diya hai.⁵⁵
- Nabi-e-Akram ﷺ ko Makka Mukarrama bohot ziyaada mehboob tha.⁵⁶
- Dajjaal Makka aur Madina mein daakhil nahi ho sakega.⁵⁷

Haram-e-Makka Ki Hudood:

- Shimaal⁵⁸ mein Muqaam-e-Tanyeeem "تَنْعِيم" (Masjid-e-Ayesha ﷺ tak haram hai.
- Mashriq⁵⁹ mein "جِعْرَانَة" Jurana ke qareeb tak Haram-e-Makki hai.
- Shimaal-e-Mashriq⁶⁰ mein waadi-e-nakhlq "نَخْلَة" tak hai.
- Maghrib⁶¹ mein Hudaibiya "حُدَيْبِيَّة" (Shumaisi) tak hai.

Ab Saudi hukumat ne hudood-e-haram ki ibteda aur inteha par sutoon bana diye hain, jin par "Bidaayah al Haram" (بداية الحرم) aur "Nihaaya al Haram" (نهاية الحرم) likha hua hai.

Masla: Haram ki hudood mein kisi qism ka shikaar karna ya shikaar ko daraana aur siwaae "Izkhir Ghaas" ke khoodru ghaas, darakht, kaanto'n, aur patto'n ko kaatna ya todna manaa hai.⁶²

Yaad rakhiye! Haram-e-Makka mein jis tarah kisi nek kaam ka ajar-o-sawaab kai guna ziyaada hai, usi tarah us mein kisi bure kaam ka gunaah bhi kai guna ziyaada hai. Balke us mein gunaah ke iraaade par azaab ki waeed hai:

Aur Jo Bhi Zulm Ke Saath Wahaa'n Ilhaad Ka Iraad
Kare Ham Usey Dardnaak Azaab Chakhae'nge.⁶³

وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ.

Jabke sirf iraaade par ye waeed doosre jagaho'n par nahi hai.

Lehaza Hujjaaj-e-Ikram aur Umrah karne waalo'n aur Makka ke rahaash-pazeer logo'n ko chaahiye ke is baa-barkat shaher mein neki ke kaamo'n ki taraf raghbat kare'n aur har qism ke burey kaamo'n se bache'n. Is shaher aur is muqaamko aam shehro'n aur muqamaat ki tarah na samjhe'n.

Baitullah Ka Mukhtasar Taaruf:

Har daur ke insaan ka tariqa raha hai ke wo roohaani taskeen⁶⁴ haasil karne ke liye kisi jagah aur muqaam ko muqaddas samajh kar waha'n mahez barkat, ziyaarat, aur sawaaab ki niyyat se jaata hai. Is maqsad ke pesh-e-nazar islam ne musulmano ke roohaani sukoon aur husool-e-sawaab ke liye sirf teen (3) muqaddas muqamaat ki taraf safar-e-ziyaarat ki ijaazat di hai: ① Masjid-e-Haraam ② Masjid-e-Nabawi ③ Masjid-e-Aqsa.⁶⁵

⁵⁵ Surah at-Teen 95: 3

⁵⁶ Jaame Tirmizi: Al Manaagib: H3925

⁵⁷ Saheeh Muslim: Al Fitan: H2943

Makka ki fazeelat ke silsile mein tafseeli mutaala-a ke liye dekhiye "Taareekh-e-Makka", Darussalam (Riyadh-Lahore).

⁵⁸ T: North [RSB]

⁵⁹ T: East [RSB]

⁶⁰ T: North-East [RSB]

⁶¹ T: West [RSB]

⁶² SB: Jaza as Seed: H1833, 1834

⁶³ Surah al-Hajj 22: 25

⁶⁴ T: (تَشْكِين) Itmnaan, tashaffi, dilaasa, aaraam [Rekhta]

⁶⁵ SB: Fazl As Salah Fee...: H1189

Masjid-e-Haraam:

Baitullah Shareef aur uske chaaro'n atraaf mein phaili hui imarat Masjid-e-Haraam kehlaati hai. Us mein adaa ki gai ek (1) namaz ka sawaab ek (1) lakh namaz se afzal hai.⁶⁶

Masjid-e-Nabawi:

Islam mein Masjid-e-Quba ke baad ye doosri masjid hai jise hijrat ke baad Nabi-e-Akram ﷺ aur Sahaba Ikram ﷺ ne Madina Munawwara mein apne mubaarak haatho'n se taameer farmaya.⁶⁷

Is masjid mein ada ki gai ek (1) namaz ka sawaab ek-hazaar (1000) namaz se afzal hai.⁶⁸

Masjid-e-Aqsa:

Ye musalmano ka Qibla-e-Awwal hai aur Falasteen ke shahar Bait-ul-Muqaddas mein waaqe hai. Nabi-e-Akram ﷺ safar-e-meraj ke liye yahee'n se rawaana hue aur yahee'n jumla-e-Ambiya-o-Rusul ﷺ ki imaamat farmai. Is masjid mein ada ki gai ek (1) namaz ka sawaab do-sau-pachaas (250) namazo'n ke baraabar hai.⁶⁹

Ise Khaana-e-Kaaba ki Taameer-e-Ibrahim ke 40 saal baad taameer kiya gaya.⁷⁰

Baitullah:

Iski taareekh aur fazeelat ke baare mein Allah Ta'ala ka ye farman hi kaafi hai:

Be-shak Awwaleen Ghar Jo Logo'n Ke Liye Banaya
Gaya, Wo Hai Jo Makka Mein Hai, Baa-barkat Aur
Jahaan Waalo'n Ke Liye Baais Hidaayat Hai.⁷¹

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِّلْعَالَمِينَ.

Allah ka sab se pehla ghar, musalmano ka Qibla-o-Kaaba, fuyooz-o-barakaat aur roohaani tajalliyaat ka aisa markaz jo poori zameen ke aen-wast⁷² mein waaqe hai.

Ise sab se pehle Allah Ta'ala ke hukum se farishto'n ne taameer kiya, ye toofaan-e-nuh se mit gaya tha. Phir Syedna Ibrahim aur Ismail ﷺ ne apne haatho'ns-e-dobaara taameer farmaya.

Hateem:

Islam se pehle zamaana-e-jaahiliyyat mein Baitullah ek (1) dafa sailaab se mutaassir hua to kuffaar-e-makka ne sirf halal kamaai se saabiqa buniyado'n par iski az-sar-e-nau taameer shuru kardi. Magar takmeel se pehle hi ye raqam khatam hone ki wajah se iska kuch hissa naa-mukammal chod diya gaya. Wo maujooda imarat ke ek (1) taraf neem-daaere⁷³ ki shakal mein ab bhi maujood hai. Ise "Hateem" ya "Hijr" kehte hain.⁷⁴

Is hisse mein namaz adaa karne ka wohi hukum hai jo ke Baitullah ke andar namaz adaa karne ka hai.⁷⁵

⁶⁶ Musnad Ahmad: V3 P397

⁶⁷ SB: Manaagib-ul-Ansaar: H3932

⁶⁸ SB: Fazal as Salah Fee masjid Makkah wal Madina: H1190

⁶⁹ Al Mustadrak lil Haakim: V4 P509

⁷⁰ SB ma' Fathul Baari: Ahadees-ul-Ambiya: V6 P495
H3366

⁷¹ Surah Aale Imran 3: 96

⁷² T: (عَيْن وَسُط) Bilkul beech, darmiyan [RSB]

⁷³ T: (نِيف دَائِرَة) Nisf daaera, aadha daaera/halqa
[Rekhta]

⁷⁴ SB: Al Hajj: H1583-1584; SB: Manaagib-ul-Ansaar: H3887

⁷⁵ Sunan Abu Dawood: Al Manaasik: H2028

Bait-ul-Maamoor:

Is mauqa par ye bataana bhi dilchaspi se khaali nahi hoga ke baitullah ke aen oopar saatwe'n aasmaan par Bait-ul-Maamoor hai. Jo farishto'n ki ibaadat-gaah hai. Waha'n har roz sattar-hazar (70,000) farishte tawaaf karte hain. Jis farishte ne ek (1) dafa uska tawaaf kar liya, qiyaamat tak uski dobara baari nahi aaegi.⁷⁶

Multazim:

Baitullah ke darwaze aur Hajr-e-Aswad ke darmiyan waale hisse ko multazim kehte hain. Us par apna chehra rakhna aur seene ko saath milaana aur nihaayat ijz-o-inkesaar ke saath dua karna mashroo aur Masnoon amal hai. Ye amal baaz Sahaba Ikram, masalan: Abdullah bin Abbas, Abdullah bin Umar, Abdullah bin Amr, aur Zubair bin Awwaam ؓ se bhi saabit hai.⁷⁷

Muqaam-e-Ibrahim:

Ye ek (1) patthar hai jis par khade ho kar Syedna Ibrahim ؑ Baitullah ki deewaar uthaate rahe. Mo'jizaana taur par aaj tak us patthar par Syedna Ibrahim ؑ ke paao'n ke nishanaat maujood hain. Ye patthar Baitullah ke darwaze ki jaanib qareeb hi ek (1) gumbad-numa ke andar sheeshe mein mehfooz hai. Usi ke mutaalliq Allah Ta'ala ka farman hai:

Aur Muqaam-e-Ibrahim Ko Jaee Namaz Banaao.⁷⁸

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى.

Yaad rakhiye! Is patthar ke baahar lage khol⁷⁹ ya jaali ko barkat ki niyyat se bosa dena ya usey choona saabit nahi hai.

Mataaf:

Baitullah ke ird-gird tawaaf karne ki jagah "مَطَاف" (Mataaf) kehlaati hai.

Beer-e-Zamzam:

Baa-barkat kooa'n jise Allah Rabbul Izzat ne Syeda Haajar aur Syedna Ismail ؑ ke liye jaari farmaya tha. Hazaaro'n baras guzar ge, uska baa-barkat paani abhi tak jaari hai. Ab ye kooa'n Mataaf ke neeche teh-khaane mein hai.

Safa-o-Marwa:

Ye Baitullah ke qareeb waaqe do (2) pahaado'n ke naam hain, jinhe'n Quran-e-Majeed mein Allah Ta'ala ki taazeem ka nishaan qaraar diya gaya hai. Jab Allah Ta'ala ke hukum se Syedna Ibrahim, Syeda Haajar aur sheer-khwar Ismail ؑ ko us veeraan pahaadi ilaaqe mein chod kar waapas shaam chale gae to jald hi unke paas khaane-peene ka saamaan khatam ho gaya. Tab paani ki talaash mein Syeda Haajar ne in pahaado'n ke darmiyaan bhaag-daud ki. Uske baad Allah Ta'ala ne apni qudrat-e-kaamila se zamzam ka chashma jaari farma diya. Syeda Haajar ؑ ke is amal ko Allah Ta'ala ne Hajj-o-Umrah ka hissa bana diya. Hujjaaj Ikraam usi sunnat ko apnaate hue Hajj-o-Umrah ke dauraan mein safa-o-marwa ke darmiyan saat (7) chakkar lagaate hain, jise istelaahan "سَعْي" (Sa'ee) kehte hain.

Aaj kal iski tausee⁸⁰ kar ke ek (1) to uski chaudaai ko dugna kar diya gayahai aur mazed do (2) manzilo'n ka izaafa kar diya gaya hai. Ek (1) teh-khaana (Basement) aur teesri baalaai manzil. You'n ab ye chaar (4) manzaila imaarat ban gai hai aur Masjid-e-Haraam se mulhiq⁸¹ hone ki wajah se amali taur par Masjid-e-Haraam ka hissa ban gai hai.

⁷⁶ SB: Bida al Khalq: H3207; Tafseer Ibne Kaseer: V4 P305-306; Tafseer Tabari: V27 P22

⁷⁷ As Saheeha lil Albani: H2138

⁷⁸ Surah al Baqara 2: 125

⁷⁹ T: (خول) Oopar ki satah, oopar ki parat [Rekhta]

⁸⁰ T: (تَوْبِيع) Wus-at dena, wasee karna [Rekhta]

⁸¹ T: (مُلْحِق) Kisi ke saath mila ya lagaa hua [Rekhta]

Baab 3: Istelahaat-e-Hajj-o-Umrah

Mohtaram Hujjaaj-e-Ikram! Masaael-e-Hajj ka mutaala-a karne se pehle mutaalliqa istelahaat ki wazaahat behad zaroori hai. Beshtar istelahaat⁸² arbi zabaan mein hain. Is liye Urdu-khwaa'n⁸³ tabqe ke liye in ka saheeh talaffuz⁸⁴ aur maane of mafhoom pesh-e-khidmat hai:

“حج” **Hajj**: Chand makhsoos aiyyaam mein, makhsoos aamaal ki baja-aawari ke liye Miqaat se Ehraam baandh kar Makka Mukarrama mein haazri dena. Ye islam ke paanch (5) arkaan mein se ek (1) rukn aur har saaheb-e-istetaa-at par zindagi mein ek (1) baar adaa karna farz hai.

“حاج” **Haaj**: “Hajj karne waala”. Iski jamaa “حُجَّاج” (Hujjaaj) hai.

“عُمْرَة” **Umrah**: Chand makhsoos aamaal ki baja-aawari ke liye saar bhar mein kisi bhi waqt Miqaat se Ehraam baandh kar Baitullah Shareef haazir hona.

“مُعْتَمِر” **Motamir**: “Umrah karne waala”. Is ki jamaa “مُعْتَمِرِينَ” (Motamireen) hai.

“لِبَاسِ إِحْرَامٍ” **Libaas-e-Ehraam**: Hajj-o-Umrah ki adaaigi ke liye zeb-tan kiya jaane waala makhsoos libaas, yaane mardo'n ke liye do (2) chaadare'n.

“مِيقَات” **Miqaat**: Wo muqaam jaha'n se Hajj aur Umrah ka ehraam baandha jaata hai. Aise kul paanch (5) muqamaat hain:

① Yalamlam “يَلْمَلَمُ”

② Dhul Hulaifa “ذُو الْحُلَيْفَةِ”

③ Juhfa “جُحْفَةَ”

④ Zaatu Irq “ذَاتُ عِرْقٍ”

⑤ Qarn-ul-Manaazil “قَرْنُ الْمَنَازِلِ”

“إِحْرَامٌ كَا تَلْبِيَةِ” **Ehraam Ka Talbiya**: Wo makhsoos alfaaz jinhe'n Miqaat par ehraam baandhte waqt buland aawaaz se pukaara jaata hai.

“إِحْرَامٌ بَانْدَهْنَا” **Ehraam Baandhna**: Hajj aur Umrah karne waala, Miqaat (ya uske mutawaazi muqaam) se guzarte waqt, apne makhsoos libaas mein buland aawaaz se talbiya pukaarta aur Allah ke huzoor apni haazri ka izhaar karta hai, jise Ehraam Baandhna kehte hain.

“مُحْرِمٌ” **Mohrim**: Ehraam Baandhne waala, yaane Ehraam ki paabandiyo'n mein daakhil hone waala.

“حَجٌّ قَرَانٌ” **Hajj-e-Qiraan**: Hajj ki ek (1) qism jis mein Haaji ek (1) hi Ehraam (niyyat) mein yeke-baad deegare peehle Umrah, phir Hajj adaa karta hai. Yaane dono ke darmiyan halaal nahi hota. Aisa Haaji “قَارِنٌ” Qaarin kehlaata hai.

“حَجٌّ تَمَتُّعٌ” **Hajj-e-Tamatto**: Hajj ki ek (1) qism jis mein haaji Umrah karne ke baad Ehraam khol deta hai, yaane halaal ho jaata hai. Phir Hajj ke dino'n mein dobara Ehraam (niyyat-o-libaas) baandhta hai. Aisa haaji “مُتَمَتِّعٌ” Mutamatte kehlaata hai, yaane Ehraam khol kar faaeda uthaane waala.

“حَجٌّ إِفْرَادٌ” **Hajj-e-Ifraad**: Hajj ki ek (1) qism jis mein Haaji sirf Hajj ka ehraam (niyyat) baandhta hai. Aisa Haaji “مُفْرِدٌ” (Mufrid) kehlaata hai.

⁸² T: (إِصْطِلَاحَات) Istelaah ki jamaa, aisa lafz ya ramz ki baat jise qaail aur mukhaatib-e-alaawa doosre log na samajh sake'n, Wo lafz jis ke koi khaas maane kisi ilm ya fann waghaira ke maahireen ne ya kisi jamaat ne muqarrar kar liye ho'n [Rekhta]

⁸³ T: (اُردو خُواں) Urdu padhne waale [RSB]

⁸⁴ T: (تَلْفُظ) Huroof ya alfaaz ka adaa karna, lehja [Rekhta]

“أَشْهُرُ الْحَجِّ” Ash-hurul Hajj: Hajj ke mahine, jin mein Hajj ka Ehraam baandha jaata hai. Yaane Shawwal, Dhul Qada, aur Dhul Hajja ke ibtedaai nau (9) din.

“أَيَّامُ الْحَجِّ” Aiyyaam-ul-Hajj: Wo makhsos din jin mein manaasik-e-hajj adaa kiye jaate hain. Yaane 9 Dhul Qada se 13 Dhul Hajja tak.

“مُقَامَاتِ حَجِّ” Muqamaat-e-Hajj: Wo muqaddas muqamaat jaha’n aamaal-e-hajj sar-anjaam diye jaate hain:

① Makkah “مَكَّةَ”

② Mina “مِنَى”

③ Waadi-e-U’ranah “وَادِي عُرْنَةَ”

④ Maidaan-e-Arafaat “مَيْدَانِ عَرَفَاتَ”

⑤ Muzdalifa “مُزْدَلِفَةَ”

“حَجَّ بَدَلِ” Hajj-e-Badal: Kisi maazoor ya faut-shuda shakhs ki taraf se fareeza-e-hajj adaa karna ba-sharte-ke Haaji pehle apna Hajj adaa kar chuka ho.

“حَجَّ مَبْرُورِ” Hajj-e-Mabroor: Mahez Allah ki raza ke liye, halaal kamaai se, sunnat ke mutaabiq adaa kiya jaane waala Hajj. Jo gunaaho’n, ladaai-jhagde, aur fahash-goi se yaksar paak ho.

“مَحْرَمِ” Mahram: Aurat ka wo rishtedaar mard, jis se hamesha ke liye nikaah haraam ho. Masalan: Baap, Daada, aur Beta waghaira.

“غَيْرِ مَحْرَمِ” Ghair Mahram: Wo mard jisse aurat ka nikaah shar-an jaaez ho. Khwah rishtedaar ho ya na ho. Masalan: Behenwai, Dewar, Khaalu, Phoopha waghaira.

“مَقَامِي” Muqaami: Wo shakhs jo Miqaat aur Baitullah Shareef ke darmiyan kisi ilaaqe mein rahaish-pazeer ho.

“أَفَاقِي” Afaaqi: Wo shakhs jo Miqaat aur Baitullah Shareef ke darmiyan rahaish-pazeer na ho. Balke baahar se Miqaat par pohonche aur Ehraam baandh kar Hajj aur Umrah ke liye Makka jaae.

“حَرَمِ مَكِّي” Haram-e-Makki: Baitullah Shareef ke ird-gird ek (1) mehdood, muqaddas, aur mohtaram ilaaqa, jis ke andar khurd-o-darakht ya ghaas ka kaatna aur shikaar khelna haraam hai.

“حَرَمِ مَدَنِي” Haram-e-Madani: Masjid-e-Nabawi ke ird-gird ek (1) mehdood ilaaqa, jo Haram-e-Makki ki tarah muqaddas-o-mohtaram hai.

“تَلْبِي تَوْحِيدِ” Talbiya-e-Tauheed: Darj-e-zel aflaaz Talbiya-e-Tauheed kehlaate hain:

Haazir hoo’n, ya Allah! Main haazir hoo’n. Baar-baar haazir hoo’n. Tera koi shareek nahi. Main phir haazir hoo’n. Yaqeenan sab taareefe’n aur nemate’n tere hi liye hain aur saari baadshaahat bhi teri hai. Tera koi shareek nahi.⁸⁵

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ
الْحَمْدَ، وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

“تَكْبِيرِ” Takbeer: Allah Ta’ala Ki badaai bayaan karna, yaane “اللَّهُ أَكْبَرُ” (Allahu Akbar) kehna.

“تَمْحِيدِ” Tamheed: Allah Ta’ala ki taareef karna, yaane “الْحَمْدُ لِلَّهِ” (Alhamdulillah) kehna.

“تَهْلِيلِ” Tahleel: “لَا إِلَهَ إِلَّا اللَّهُ” padhna.

“تَسْبِيحِ” Tasbeeh: Allah Ta’ala ki pakeezgi bayaan karna, yaane “سُبْحَانَ اللَّهِ” (Subhan Allah) kehna.

Note: Takbiraat-e-Eid mein Takbeer, Tahleel, aur Tamheed teeno cheeze’n shaamil hain.

“يَلْمَلَمُ (سَعْدِيَه)” Yalamlam (Saadiyah): Baitullah ke junoob mein ek (1) samandari muqaam, jo Yemen, Cheen, Bangladesh, Afghanistan, Hindustan, aur Pakistan ki taraf se aane waalo’n ka miqaat hai. Ye Makka Mukarrama se 92 kilometer par waaqe hai.

“ذُو الْحُلَيْفَةِ” Dhul Hulaifa: Madina Munawwara aur usse mulhaqa⁸⁶ ilaahq’n ki taraf se aane waalo’n ka Miqaat. Iska maujooda naam “أَبَا عَلِي” (Abaar-e-Ali) hai. Ye Madina se qareeb-tar aur Makka Mukarrama se taqreeban 450 kilometer ke faasle par waaqe hai.

“جُحْفَه” Juhfa: Shaam, Turkey, Masr⁸⁷ ki jaanib se aane waalo’n ka Miqaat. Ab ye basti maujood nahi hai, magar qareeb hi “رَابِغ” (Rabigh) naami jagah se log Ehraam baandhte hain. Ye Makkah se shimal-maghrib⁸⁸ mein 187 kilometer ke faasle par waaqe hai.

“ذَاتُ الْعِرْق” Zaat-ul-Irq: Iraq waghaira ki taraf se aane waalo’n ka Miqaat. Ab ye basti maujood nahi hai. Magar qareeb hi “الضَّرْبَةُ” (Adh-Dhuraibah) naami jagah se log Ehraam baandhte hain. Jise “خَرِيبَات” (Kharibaat) bhi kehte hain. Ye Makkah se shimal-mashriq⁸⁹ mein 94 kilometer ke faasle par hai.

“قَرْنُ الْمَنَازِل” Qarn-ul-Manaazil: Ahle Najd aur Arafat ki taraf se aane waalo’n Miqaat. Ab ye basti maujood nahi hai. Magar qareeb hi “الَسَّيْل” (As-Sail) naami jagah se Ehraam baandha jaata hai, jo Makka se 94 kilometer door hai.

“تَنْعِيمُ يَا مَسْجِدِ عَائِشَةَ” Tanyeem Ya Masjid-e-Ayesha: Madina Munawwara se aae’n to Haram-e-Makki ki hadd yaha’n se shuroo hoti hai. Ye muqaam Baitullah Shareef se taqreeban 7 kilometer ke faasle par waaqe hai. Ye wo jagah hai jaha’n se Aap ﷺ ke hukum se Hazrat Ayesha ؓ ne Umrah ka Ehraam baandha tha. Ab is jagah ek (1) khoobsoorat masjid hai. Jo “Masjid-e-Ayesha” kehlaati hai. Yaad rahe, ye “muqaam-e-miqaat” *nahi* hai.

“جِعْرَانَه” Juraana: “الْمُسْتَوْفِرَه” (Al-Mustaufirah) se aae’n to Haram-e-Makki ki hadd yaha’n se shuru hoti hai. Ye jagah Baitullah Shareef se taqreeban 23 kilometer ke faasle par hai. Ye “muqaam-e-miqaat” *nahi* hai.

“مَكَّةُ الْمُكَرَّمَةِ” Makkah al Mukarrama: Musalmano ka muqaddas-tareen shahar, jis mein “Baitullah Shareef” waaqe hai.

“مَسْجِدِ حَرَام” Masjid Haraam: Makka Mukarrama mein Baitullah Shareef aur uske ird-gird taameer-shuda jagah, jis mein ek (1) namaz adaa karna ek-lakh (100,000) namaz se afzal hai.

“بَيْتُ اللَّهِ” Baitullah: Roo-e-zameen par Allah Ta’ala ki ibaadat ke liye banaaya jaane waala sab se pehla ghar. Ise arbi mein “بَيْتُ اللَّهِ” (Baitullah) aur faarsi mein “خانه كعبه” (Khaana-e-Kaaba) kaha jaata hai. Yehi musalmano ka *Qibla* hai, jiski taraf mu’n karke wo namaz padhte hain.

“حَجَرِ أَسْوَد” Hajre Aswad: Wo siyaah patthar jo Baitullah ke junoob-mashriq⁹⁰ mein, darwaze ki baaee’n taraf waale kone mein baahar ki taraf nasb hai. Tawaaf ka aaghaaz aur ikhtetaam usi patthar ke saamne se hota hai.

“أَرْكَانُ بَيْتِ اللَّهِ” Arkaan-e-Baitullah: Yaane Baitullah ke kone. Hajr-e-Aswad waale kone se tawaaf shuru kare’n, to bit-tarteeb⁹¹ ye kone aate hain: Rukn-e-Iraqi, Rukn-e-Shaami, aur Rukn-e-Yamaani.

“رُكْنُ عِرَاقِي” Rukn-e-Iraqi: Baitullah ka shimal-mashriq⁹² kona jo Iraq ki jaanib waaqe hai.

“رُكْنُ شَامِي” Rukn-e-Shaami: Baitullah ka shimal-maghrib⁹³ kona jo Shaam ki taraf waaqe hai.

⁸⁶ T: (مُلْحَقَه) Milaa hua, saath laga hua, muttasil, munsalik, waabasta [Rekhta]

⁸⁷ T: Egypt [RSB]

⁸⁸ T: North-west [RSB]

⁸⁹ T: North-East [RSB]

⁹⁰ T: South-East [RSB]

⁹¹ T: (بِالتَّرتِيبِ) Ek ke baad ek, silsile waar, tarteeb ke saath [Rekhta]

⁹² T: North-east [RSB]

⁹³ T: North-west [RSB]

“رُكْنُ يَمَانِي” Rukn-e-Yamaani: Baitullah ke junoob-maghrib⁹⁴ mein wo kona jis ki taraf Yemen waaqe hai. Tawaaf ke dauraan mein mumkin ho to ise sirf haath se choona sunnat hai. Isil iye iske nichle hisse se Ghilaaf-e-Kaaba uthaaya hota hai. Lekin usey choomna ya haath se choo kar haath choomna ya guzarte hue ishaara karna, ye tamaam kaam khilaaf-e-sunnat hain.

“حَطِيم” Hateem: Rukn-e-Iraqi aur Rukn-e-Shaami ke darmiyan Baitullah ka shimaali hissa, jise aiyyaam-e-jaahiliyyat mein halaal raqam kam pad-jaane ki wajah se ahle makka taameer na kar sakey. Is hisse ke ird-gird aadhe daaere ki shakl mein ek (1) choti si deewaar kheench di gai hai, taake log uske baahar se tawaaf kare’n. Kyounke ye Baitullah ka hissa hai. Ise “حِجْر” (Hijr) bhi kehte hain. Jis shakhs ne is mein nafil adaa kiye, goya ke Baitullah ke andar nafil adaa kiye.

“مِزَابِ كَعْبَةِ” Meezaab-e-Kaaba: Baitullah kar par-naala, jis ka paani “Hateem” mein girta hai. Lekin baarish mein iske neeche khade ho kar nahaane ki koi fazeelat nahi.

“مُلْتَزِم” Multazim: Yaane wo muqaam jisse chimta jaae. Darwaze aur Hajr-e-Aswad ke darmiyan Baitullah Shareef ki deewaar ko “Multazim” is liye kehte hain ke uske saath chimat kar ijz-o-inkebaar se dua karna Masnoon hai.

“مُقَامِ إِبْرَاهِيم” Muqaam-e-Ibrahim: Baitullah Shareef ke darwaze ke saamne, sheeshe, aur sunehri jaali mein mehfooz wo patthar jis par khade ho kar Ibrahim ؑ Khaana-e-Kaaba ki taameer farmate rahe. Allah ki qudrat se us patthar par un ke qadmo’n ke nishanaat aaj bhi maujood hain.

“مَطَاف” Mataaf: Baitullah ke ird-gird tawaaf ke liye chodi gai khaali jagah.

“رَمَزَم” Zamzam: Shifa aur ghizaaiyat se bharpoor, intezaai mutabarrik paani, jo “Hajr-e-Aswad” aur “Muqaam-e-Ibrahim” ke darmiyan maujood ek (1) kooe’n se nikalta hai. Ye kooa’n mahez Allah ke hukum se us waqt jaari hua jab us veeraan pahaadi muqaam par nanhe Ismail ko piyaas ne tadpaaya aur uski waalida paani ki talaash se maayoos ho gae’n. Ab ye kooa’n Mataaf ke neeche teh-khaane mein hai, taake tawaaf mein rukaawat na ho. Albatta paani poori masjid mein har waqt dastiyaab hota hai.

“طَوَاف” Tawaaf: Baitullah Shareef ke ird-gird sawaab ki niyyat se saat (7) chakkar lagaana. Phir “Muqaam-e-Ibrahim” par do (2) rakat namaz adaa karna. Tawaaf ki darj-e-zail qisme’n hain:

- | | |
|---|---------------------------------------|
| ① Nafil Tawaaf | ② Tawaaf-e-Qudoom ya Tawaaf-e-Tahiyya |
| ③ Tawaaf-e-Ifaazah ya Tawaaf-e-Ziyaarat | ④ Tawaaf-e-Wadaa’ |

① “نَفْل طَوَاف” Nafil Tawaaf: Ye Ehraam baandhe baghair aam libaas mein kisi bhi waqt kiya jaa sakta hai. Yaad rahe ke Hajj ya Umrah ke alaawa kisi ki taraf se Tawaaf karna sunnat se saabit nahi hai.

② “طَوَافِ قُدُوم” Tawaaf-e-Qudoom: Haaji Meeqaat se Ehraam baandh kar Makka pohonchne par sab se pehle jo tawaaf karta hai, usey “طَوَافِ قُدُوم” (Tawaaf-e-Qudoom) kehte hain.

- “اِضْطِیَاع” (Idhtibaa’): Tawaaf-e-Qudoom mein Ehraam ki chaadar ko daae’n baghal se guzaar kar baae’n kandhe par daalna aur daae’n kandhe ko nanga rakhna. Ye hukum sirf mardo’n ke liye hai.
- “رَمَل” (Ramal): Tawaaf-e-Qudoom ke ibtedaai teen (3) chakkaro’n mein chote-chote qadam uthaa kar shaane⁹⁵ hilaate hue tez-tez chalna. Ye hukum bhi sirf mardo’n ke liye hai.

③ “طَوَافِ إِفَاضَةٍ” Tawaaf-e-Ifaazah: Dus (10) Dhul Hajja, yaane Eid-ul-Adha ke din adaa kiya jaane waala Tawaaf. Ise Tawaaf-e-Ziyaarat bhi kehte hain. Ye Hajj ka rukn hai.

⁹⁴ T: South-west [RSB]

⁹⁵ T: (شَّانَهُ) Shaana ki jamaa, kandha, mondha [Rekhta]

④ “طَوَافٌ وَذَاعٌ” Tawaaf-e-Wadaa’: Aamaal-e-Hajj ke baad Makka Mukarrama se rukhsat hone se pehle adaa kiya jaane waala aakhri tawaaf.

“إِسْتِلَامٌ” Istelaam: Hajr-e-Aswad ko bosa dena, haath ya chadi lagaa kar usey choomna, ya phir ek (1) haath se uski taraf ishaara karna. Ye chaaro’n soorate’n istelaahat “إِسْتِلَامٌ” (Istelaam) kehlaati hain.

“صَفَا وَ مَرْوَه” Safa-o-Marwah: Do (2) pahaadiyo’n ke naam. “صَفَا” (Safa) Baitullah ke junoob-mashriq⁹⁶ mein waaqe hai. Ab in pahadiyo’n ke sirf nishanaat baaqi hain.

“صَفَا وَ مَرْوَه كِي سَعِي” Safa-o-Marwah Ki Sae: Safa aur Marwa ke darmiyaan saat (7) chakkar lagaana. Safa se Marwa take k (1) chakkar aur Marwa se waapas Safa tak doosra chakkar. Pehla chakkar Safa se shuru hota hai, aur saatwaa’n chakkar Marwa par khatam hota hai. Isi Tawaaf ko urf-e-aam mein “سَعِي” Sae kaha jaata hai.

“سَعِي” Sae: Safa aur Marwa ke Tawaaf mein Batan Waadi⁹⁷ ke muqaam par qadre tezi se chalne ya daudne ko istelaahan Sae kehte hain. Ye sirf mardo’n ke liye hai.

“مَيْلَيْنِ أَخْضَرَيْنِ” Meelain Akhdhrain: Waadi ke wasat mein dono kinaaro’n par lagi hui sabz tube’n jo Safa-o-Marwa ke tawaaf mein nazar aati hain. In ka maqsad ye hai ke Sae sirf unhi ke darmiyaan ki jaae aur baqiyya chakkar aam raftaar se mukammal kiya jaae.

“مَسْعَى” Mas-aa’: Sae karne ki jagah.

“قَصْرٌ” Qasr: Poore sar ke baalo’n ko qainchi ya machine se baraabar katwaana.

“حَلْقٌ” Halq: Poore sar ke baalo’n ko ustare se mundwaana.

“مِنَى” Mina: Baitullah Shareef ke mashriq mein paanch (5) kilometer ke faasle par maujood waajdi. Jaha’n 8 Dhul Hajja ko aur 10 se 13 Dhul Hajja tak Haaji qiyaam karte hain.

“يَوْمُ التَّرْوِيَةِ” Yaum-ut-Tarwiyah: 8 Dhul Hajja, Aiyyaam-e-Hajj ka pehla din, jab Haaji Mina ki jaanib rawaana ho kar Hajj ka aaghaaz karte hain. “تَرْوِيَةِ” ke maane hain sairaab⁹⁸ karna. Is din Hujaaj-e-Ikram Mina rawaangi se qabl apne oonto’n aur jaanwaro’n ko paani se khoob sairaab kiya karte the.

“طَرِيقُ الْمَشَاةِ” Tareeq-ul-Mushaah: Makka se Mina paidal pohonchne ka khusoosi raasta, jis ka kuch hissa khoobsoorat, hawadaar pahaadi surango’n par mushtamil hai. Jabke baaqi raaste par bhi garmi se bachaao ke liye jaa-ba-jaa chatt daali gai hai, nez Mina, Muzdalifa se Aafaat ki jaanib bhi ek (1) “طَرِيقُ الْمَشَاةِ” Tareeq-ul-Mushaah hai.

“يَوْمُ عَرَفَةَ” Yaum-ul-Arafah: Dhul Hajja, Aiyyaam-e-Hajj ka doosra din, jab Haaji Mina se “عَرَفَةَ” (U’ranah) aur Aafaat pohonchte hain.

“جَمْعُ تَقْدِيمٍ” Jama Taqdeem: Zohar-Asr, ya Maghrib-Isha mein se baad waali namaz ko pehli namaz ke saath uske waqt mein adaa karna. Jaise Zohar aur Asr ko Arfa ke din jamaa karte hain.

“جَمْعُ تَاخِيرٍ” Jama Taakheer: Zohar-Asr ya Maghrib-Isha mein se pehli namaz ko baad waali namaz ke saath uske waqt mein aaa karna. Jaise Maghrib aur Isha ko Muzdalifa ki raat ekattha adaa karte hain.

⁹⁶ T: South-East [RSB]

⁹⁷ T: Aaj-kal is hisse ko gree lights se identify kiya gaya hai [RSB]

⁹⁸ T: (سِيرَاب) Paani se bhara hua, jis ki pyaas bujh jaae [Rekhta]

“وَادِي نَمْرَةٍ” Waadi-e-Nimrah: Maidan-e-Arafaat ke qareeb ek (1) waadi, jahaa’n Haaji 9 Dhul Hajja ko zawaal⁹⁹ se pehle pohonch jaae to zawaal tak theherna masnoon¹⁰⁰ hai.

“وَادِي عُرْنَةَ” Waadi-e-Uranah: Maidan-e-Arafaat aur Namirah ke darmiyan ek (1) waadi, jaha’n Nabi-e-Akram ﷺ ne Wuqoof-e-Arafa se pehle Khutba-e-Hajj irshad farmaya, phir Zohar aur Asr ki namaze’n Zohar ke waqt mein jamaa¹⁰¹ aur qasr¹⁰² karke padhae’n.

“عَرَفَةَ يَا عَرَفَات” Arafah ya Arafaat: Baitullah Shareef se taqreeban 20 kilometer ke faasle par ek (1) wasee-o-areez waadi, jo hudood-e-haram se baahar hai. Jaha’n 9 Dhul Hajja ko wuqoof karna (theherna) Hajj ka rukn hai.

“مَسْجِدِ نَمْرَةٍ” Masjid-e-Namirah: Ek (1) bohot badi khoobsoorat masjid, jis ka taqreeban ek-tihaai ($\frac{1}{3}$) hissa (mehraab waala) “وَادِي نَمْرَةٍ” (Waadi-e-Namirah) aur “وَادِي عُرْنَةَ” (Waadi-e-U’ranah) mein hai. Jabke baaqi do-tihaai ($\frac{2}{3}$) hissa Arafaat mein hai. Ab Khutba-e-Hajj aur Zohar-o-Asr ki namaze’n jamaa aur qasr ke saath isi masjid mein adaa ki jaati hain.

“جَبَلُ الرَّحْمَةِ” Jabal ur Rahmah: Maidan-e-Arafaat mein waaqe ek (1) pahaadi jis ke pehlu mein Nabi-e-Akram ﷺ ne wuqoof farmaya aur duaee’n kee’n. Taaham is pahaadi tak pohonchna aur us par chadhna ye sab ghair-zaroori takallufaat hain. Poore arfa mein kisi bhi jagah wuqoof kiya jaa sakta hai.

“مُزْدَلِفَةَ” Muzdalifah: Mina aur Arafaat ke darmiyan ek (1) waadi ka naam.

“لَيْلَةُ الْمُزْدَلِفَةِ” Lailatul Muzdalifah: 9 aur 10 Dhul Hajja ki darmiyani raat jise Muzdalifa mein so kar basar karna Hajj ka hissa hai.

“مَسْجِدُ مَشْعَرِ الْحَرَامِ” Masjid Mash-a’r-ul-Haraam: Waadi-e-Muzdalifa ki masjid.

“مَشْعَرِ الْحَرَامِ” Mash-a’r-ul-Haraam: Muzdalifa mein waaqe ek (1) pahaadi jahaa’n dus (10) Dhul Hajja ko namaz-e-fajr ke baad safedi phailne tak qibla-rukh ho kar Allah ka zikr aur duaee’n ki jaati hain.

“يَوْمُ النَّحْرِ” Yaum un Nahr: Dus (10) Dhul Hajja, yaane Hajj ka teesra din jis mein Haaji darj-e-zail umoor baja-laata hai:

1. Tuloo-e-Aaftaab se pehle-pehle Muzdalifa se Mina rawaangi.
2. Tuloo-e-Aaftaab ke baad Jamra-e-Aqaba ki ramee¹⁰³.
3. Qurbani
4. Hajaamat
5. Ehraam kholna
6. Tawaaf-e-Ifaadha
7. Safa-o-Marwa ki Sae
8. Waapas Mina pohonch kar raat basar karna.

⁹⁹ T: (زَوَال) Sooraj ya chaand ka ghuroob ki taraf mailaan [Rekhta]

¹⁰⁰ T: (مَسْنُون) Jo sunnat-e-rasool ho, yaane jise Rasool Allah ﷺ ne khud ikhteyaar kiya ho ya karne ka hukum diya ho [Rekhta]

¹⁰¹ T: (جَمْع) Ekatttha, yakjaa [Rekhta] Do (2) namazo’n ko jamaa karna [RSB]

¹⁰² T: (قَصْر) Wo namaz jo safar ki haalat mein chaar (4) rakat ki jagah do (2) rakat padhi jaae [Rekhta]

¹⁰³ T: Kankar phenkna [RSB]

“وَادِي مُحَسَّرٍ” Waadi Muhassir: Dus (10) Dhul Hajja ko Muzdalifa se Mina jaate hue ek (1) choti si waadi, jahaa’n Allah Ta’ala ne Ababeel parindo’n ke zariye Abraha ka Lashkar tabaah kiya tha. Ise tezi se uboor karne ka hukum hai.

“مَسْجِد خَيْف” Masjid-e-Khaif: Waadi-e-Mina mein ek (1) khoobsoorat masjid, jis mein kai Ambiya-e-Ikram ﷺ namaze’n adaa kar chuke hain.

“جَمَرَات” Jamaraat: “جَمْرَةٌ” (Jamratun) ki jamaa hai. Iske maane “Sutoon¹⁰⁴” ke hain. Urf-e-aam mein inhe’n shaitan kaha jaata hai, magar inhe’n shaitan kehna durust nahi hai. Ye thode-thode faasle par bane hue teen (3) sutoon hain. Jinhe’n ab bohot bade-bade pulo’n mein se guzaar kar mazeed buland kar diya gaya hai. Log pulo’n ke neeche aur oopar se unhe’n kankariyaa’n maarte hain. Teeno jamaraat Masjid-e-Khaif ke qareeb hain.

“رَمَى” Ramee: Phenkna, kisi jamre ko saat (7) kankariyaa’n maarna aur har kankari par “اللَّهُ أَكْبَرُ” (Allahu Akbar) kehna “رَمَى” (Ramee) kehlaata hai.

“الْجَمْرَةُ الْأُولَى” Al Jamrat-ul-Oola: Isey “جَمْرَةُ صُغْرَى” (Jamrah Sughra) aur “جَمْرَةُ دُنْيَا” (Jamrah Duniya) bhi kehte hain. Yaane sab se pehla, chota, aur qareebi jamrah. Kyou’nke Masjid-e-Khaif se jamaraat ki taraf aae’n to sab se pehle yehi aata hai. Nez dus (10) Dhul Hajja ke siwa baaqi aiyyaam mein sab se pehle isi ki ramee ki jaati hai.

“الْجَمْرَةُ الْوُسْطَى” Al Jamrat-ul-Wustaa: Darmiyaana Jamrah, ye baaqi dono jamraat ke darmiyaan waaqe hai.

“الْجَمْرَةُ الْكُبْرَى” Al Jamratul Kubra: Ise “جَمْرَةُ عَقَبَةٍ” (Jamrah Aqaba) bhi kehte hain, yaane sab se bada aur aakhri jamrah. Masjid-e-Khaif ki taraf se aae’n to ye sab se aakhir mein padta hai aur agar “طَرِيقُ الْمَشَاةِ” (Tareeq-ul-Mushaat) par chalte hue Makka se Mina pohonche’n to ye sab se pehle aata hai. Dus (10) Dhul Hajja ko sirf isi ki ramee ki jaati hai, jab ke baaqi dino’n mein mazkoora tarteef ke saath teeno ki ramee ki jaati hai. Nez, baaqi dono jamaraat ki ramee ke baad ek (1) taraf hat kar dua ki jaati hai, magar iski ramee ke baad dua na karna sunnat hai.

“هَدَى” Hadee: Qurbani ka wo jaanwar jise Hajj ya Umrah karne waala Makka Mukarrama mein zibah karta hai.

Tambeeh: “هَدَى” Hadee aur “أَضَحِيه” Udh-hiya mein farq.

Hadee wo qurbani hai jo Hajj-e-Tamatto aur Hajj-e-Qiraan karne waale par laazim aati hai aur sirf Hudood-e-Haram mein hi zibah ho sakti hai. Albatta Udh-hiya wo qurbani hai jo har khaas-o-aam saahab-e-istetaa-at Eid-ul-Adha ke mauqa par zibah karta hai, wo kahe’n bhi zibah ho sakti hai. Lekin wo Haaji se hargiz kifaayat nahi karegi.

“قِلَادَةٌ” Qilaadah: “هَدَى” Hadee (qurbani) ke jaanwar ke galey mein joota ya koi aur cheez latkaana.

“إِشَارَةٌ مُخَصَّرٌ” Ishaar: Agar oont ho to uski kohaani ki daae’n taraf zara sa cheera lagaa kar niklaa hua khoon uski kohaani par mal dena, ishaar kehlaata hai. Ye is liye karte the ke koi us jaanwar ko nuqsan na pohonchaae aur agar ye gum ho jaae to ise Haram-e-Makki ki taraf rawaana kar diya jaae.

“مَشْرُوطٌ تَلْبِيَةٍ” Muhsar: Jo shakhs Miqaat se Hajj ya Umrah ka Ehraam baandhe, phir raaste mein kisi rukaawat (khauf ya bimaari) ka shikaar ho jaae aur Hajj aur Umrah adaa na kar sakey.

“دَمَ إِخْصَارٌ” Mashroot Talbiya: Miqaat par Ehraam baandhte waqt talbiya ke aakhir mein ye kehna:

Aye Allah! Mere halaal hone (ehraam kholne) ka muqaam whoi hoga jaha’n tu mujhe rok dega.

اللَّهُمَّ مَجِّلْنِي حَيْثُ حَبَسْتَنِي.

¹⁰⁴ T: (سُتُون) Gol, chaukdaar, kambha, minaara
[Rekhta] Column, pillar [RSB]

Is soorat mein agar Haaji ya Mo'tamir kisi bhi wajah se Ehraam baandhne ke baad Hajj ya Umrah poora na kar saka to us par koi fidiya nahi hoga.

“دَمِ إِخْصَارٍ” Damm-e-Ihsaar: Jis Mohrim ne Ehraam baandhte waqt mashroot talbiya na pukaara ho aur Makka pohonchne se pehle hi kisi rukaawat ka shikaar ho jaae to wo ek (1) jaanwar kisi doosre ke saath Haram bhej de. Agar bhej na sakey to rukaawat hi ke muqaam par jaanwar zibah kar dega. Is qurbani ko “دَمِ إِخْصَارٍ” (Damm-e-Ihsaar) kehte hain.

“فِدْيَةٍ” Fidiya: Ehraam ki kuch paabandiyaa'n todne ya baaz aamaal-e-hajj mein khalal¹⁰⁵ waaqe hone ki wajah se Hajj-o-Umrah karne waala jis jurmaane ya sazaa ka saamna karta hai, usey istelaahan “fidiya” kehte hain.

“دَم” Damm: Lafzi maane “khood” ke hain. Fidiya mein di jaane waali qurbani “Damm” kehlaati hai aur ye sirf aur sirf Hudood-e-Haram mein hi zibah hogi aur wahee'n ke fuqara par taqseem hogi.

“بَدَنَةٍ” Badanah: Qurbani ka bada jaanwar, lekin iska ziyaada-tar itlaaq oont par hota hai.

“أَيَّامٍ مِّنْى” Ayyaam-e-Mina: Qurbani ke chaar (4) din. Yaane 10, 11, 12, aur 13 Dhul Hajja ki Asr tak. Choo'nke log qurbani ke ayyaam, Mina mein guzaarte hain is liye unhe'n Ayyaam-e-Mina kaha jaata hai.

“مَنْحَرٍ” Manhar: Yaane qurbaan-gaah. Masle ki rau se hadees ya fidiye ki qurbaniyaa'n Hudood-e-Haram mein kisi bhi jagah zibah ki jaa sakti hain. Is lehaaz se saara Haram hi qurbaan-gaah hai. Magar aaj-kal Mina mein ek (1) qurbaan-gaah qaaem kardi gai hai, jise “مَنْحَرٍ” (Manhar) ya “الْمَسَالِكُ” (Al Masaalik) kaha jaata hai. Ab tamaam fidiya aur qurbani ke jaanwar wahaa'n hi zibah hote hain aur jo shakhs apne haath se apni qurbani karna chaahe to wahaa'n ye sahoolat bhi maujood hai.

“نَفَثٍ” Tafas: Mael-kuchail. Isse muraad badan ki safaai aur hajaamat hai. Masalan: Poore sar ke baal katarwaana ya mundwaana, baghlo'n se aur zer-e-naaf baalo'n ki safaai karna, mooche'n katwaana, naakhun taraashna waghaira. Lehaza dus (10) Dhul Hajja ko jism ki safaai mein in umoor ka khayaal rakhna chaahe.

“جِلَّتْ يَدَاكَ” Hillat ya Halaal Hona: Ehraam ki paabandiyoo'n ko khatam kar dena.

“طَوَافٍ إِفَاضَةٍ” Tawaaf-e-Ifaadah: Dus (10) Dhul Hajja ko Baitullah ka tawaaf karna.

“يَوْمُ الرُّؤُوسِ” Yaum ur Ru-oos: 11 Dhul Hajja, yaane Ayyaam-e-Hajj ka chautha din. Jab Haaji Mina mein zawaal ke baad teeno'n jamaraat ki ramee karta hai aur baaqi waqt zikr-o-tilaawat aur dua-o-munajaat waghaira mein sarf karta hai. “رَأْسٌ”, “رُؤُوسٌ” ki jamaa hai, jiske maane “sar” ke hain. Log us din tak apni qurbaani ka gosht bana kar teen (3) hisso'n mein taqseem kar dete the. Khaane ke liye, taqseem karne ke liye, aur zakheera karne ke liye. Albatta “سَرَيَاتٍ” baaqi bach jaati thee'n. Unki kasrat ki wajah se us din ka naam “يَوْمُ الرُّؤُوسِ” pad gaya.

“أَيَّامٍ تَشْرِيقٍ” Ayyaam-e-Tashreeq: 11, 12, aur 13 Dhul Hajja ko Ayyaam-e-Tashreeq kehte hain. Tashreeq ke maane hain: “Kisi cheez ko dhoop mein daalna”. Log in dino'n mein apni qurbaniyo'n ka gosht dhoop mein daal dete the, taake wo khushk ho kar zakheera kiye jaane ke qaabil ho jaae.

“لَيَالِي مِّنْى” Layaali Mina: Yaane, Mina ki raate'n. Isse muraad 10 se 13 Dhul Hajja tak ki raate'n hain. Inhe'n Mina mein guzaarna zaroori hai.

“يَوْمُ النَّفْرِ الْأَوَّلِ” Yaum un Nafril Awwal: 12 Dhul Hajja, yaane kooch kar pehla aur Ayyaam-e-Hajj ka paanchwaa'n din. Is din bhi Haaji wohi kaam karega jo usne 11 Dhul Hajja ko sar-anjaam diye the. Ise “kooch ka pehla din” is liye kaha gaya hai ke agar haaji chaahe to zawaal ke baad “ramee-e-jamaraat” se faarigh ho kar ghuroob-e-

¹⁰⁵ T: (خَلَل) Kharaabi, bigaad, futoor, aeb, khaami, naqs [Rekhta]

aaftaab se pehle-pehle Mina ki hudood se nikal sakta hai, lekin agar Hudood-e-Mina ke andar suraj ghuroob ho gaya to usey 13 Dhul Hajja ki ramee tak Mina mein theherna padega.

”يَوْمُ النَّفَرِ الثَّانِي“ Yaum un Nafri Saani: 13 Dhul Hajja, yaane kooch ka doosra ya Aiyyaam-e-Hajj ka chata (6th) aur aakhri din. Us din zawaal ke baad ramee-e-jamaraat se faarigh ho kar Haaji kisi bhi waqt-e-Mina se rawaana ho sakta hai.

”التَّحْلُلُ الْأَوَّلُ“ At Tahallu-lul-Awwal: Duswee’n taareekh ko jab Haaji kankariyaa’n maar kar halaal ho jaata hai to uske liye siwaae biwi ke baaqi tamaam Ehraam ki paabandiyaa’n khatam ho jaati hain. Ise ”تَحْلُلُ أَصْغَرُ“ (Tahallul-e-Asghar) bhi kehte hain.

”التَّحْلُلُ الثَّانِي“ At Tahallu-lus-Saani: Jab Haaji Hajj ka Tawaaf, yaane Tawaaf-e-Ziyaarat se faarigh ho jaata hai to ab uske liye biwi bhi halaal ho jaati hai. Ise ”تَحْلُلُ أَكْبَرُ“ (Tahallul-e-Akbar) bhi kehte hain.

”جَبَلُ نُورِ“ Jabal-e-Noor: Makka ke qareeb ek (1) pahaad, jahaa’n ”Ghaar-e-Hira“ waaqe hai. Jaha’n Nabi-e-Akram ﷺ par pehli wahee naazil hui thi.

”جَبَلُ ثَوْرِ“ Jabal-e-Thaur: Makka ke qareeb ek (1) pahaad, jahaa’n ”Ghaar-e-Thaur“ waaqe hai. Jis mein hijrat ke waqt Nabi-e-Akram ﷺ, Abu Bakar Siddiq ؓ ke hamraah teen (3) din tak panaah-gazee’n hue the.

Wazaahat: Yaad rahe ke taareekhi lehaaz se in muqamaat ki ziyaarat karna jaaez hai, lekin in ki ziyaarat Aamaal-e-Hajj-o-Umrah mein se nahi hai. Isi tarah in ki ziyaarat ko kaar-e-sawaab samajhna, un mein nawaafil adaa karna aur un mein baith kar zikr-o-azkaar ya lambi-lambi duaee’n karna ye tamaam kaam khud-saakhta hain.

”جَنَّةُ الْمُعَلَى“ Jannat-ul-Mua’lla: ”المعلاة“ Al Mua’lla Makka Mukarrama ka qadeem qabrastan.

”مَسْجِدِ نَبَوِي“ Masjid-e-Nabawi: Madina Munawwara mein maujood masjid, jise Rasool Allah ﷺ aur Sahaba ؓ ne khud taameer farmaya tha. Is mein adaa k jaane waali ek (1) namaz deegar masaajid mein ada ki gae’n ek-hazaar (1000) namazo’n se afzal hai.

”رَوْضَةُ مَن رَّيَاضِ الْجَنَّةِ“ Raudha Min Riyadhil Jannah: Masjid-e-Nabawi mein wo muqaam jo Rasool Allah ﷺ ke ghar aur mimbar ke darmiyaan waaqe hai. Aaj-kal halke sabz rang ka qaaleen bichaa kar is jagah ko doosri jagah se mumtaaz kar diya gaya hai, aur is mein daakhile ke liye alaahada chaukhat si banadi gai hai. Farman-e-Nabawi ke mutaabiq ye jagah ”jannat ka baagh“ hai.

”صُفَّةُ“ Suffah: Masjid-e-Nabawi ke qareeb wo chabootra jaha’n naadaar¹⁰⁶ Sahaba Ikram ؓ husool-e-ilm ki khaatir muqem rehte aur Ashaab-e-Suffa kehlaate the. Raudha-e-Rasool ﷺ ki pichli taraf aaj bhi ek (1) chabootre ka nishaan maujood hai aur ab ye Masjid-e-Nabawi mein shaamil hai.

”رَوْضَةُ رَسُولِ“ Raudha-e-Rasool ﷺ: Ummul Momineen Ayesha Siddiqa ؓ ka ghar, jaha’n Rasool Allah ﷺ ne wafaat paai aur dafnaae gae. Mutaaddid Hifaazati deewaaro’n mein ghiri hui ye jagah ”Raudha-e-Rasool“ kehlaati hai. Is mein Aap ؓ ke saath-saath Abu Bakar aur Umar ؓ ki qabre’n bhi maujood hain. Har ek (1) ki qabar ki nishandahi baahar lagi jaali par bhi kar di gai hai.

”بَقِيعُ الْغَرْقَدِ“ Baqee-ul-Gharqad: Madina Munawwara ka wo qadeem qabarastan jaha’n bohot se Sahaba-o-Sahabiyaat ؓ dafan hain. Urf-e-aam mein ise ”الْبَقِيعُ“ (Al Baqee) kaha jaata hai. Ye aaj-kal taqreeban Masjid-e-Nabawi se muttasil hai.

¹⁰⁶ T: (نادار) Mufliis, Mohtaj, ghareeb, mohtaj, kangaal
[Rekhta]

“مَسْجِدِ قُبَا” Masjid-e-Quba: Hijrat ke baad taameer ki gai sab se pehli masjid, jo Masjid-e-Nabawi se taqreeban 8-10 kilometer ke faasle par hai. Ise Nabi-e-Akram ﷺ aur Sahaba Ikram ؓ ne khud taameer farmaya. Iske baare mein Rasool Allah ﷺ ka irshad-e-giraami hai ke jo shakhs ghar se wazoo karke nikla aur Masjid-e-Quba mein do (2) rakate’n adaa kee’n, Allah Ta’ala usey ek (1) Umrah ka sawab inaayat farmaega.

“مَسْجِدِ قِبْلَتَيْنِ” Masjid-e-Qiblatain: Yaane do (2) qiblo’n waali masjid. Masjid-e-Nabawi se taqreeban chaar (4) kilometer ke faasle par hai. Is mein “Bait-ul-Muqaddas” ki taraf rukh karke namaz ho rahi thi, ke ek (1) sahabi ne, jo ke Rasool Allah ﷺ ke saath Asr ki namaz adaa karke aae the, tahweel-e-qibla¹⁰⁷ ki ittela di. To namaziyo’n ne dauraan-e-namaz hi Baitullah Shareef ki taraf rukh modh liya. Isi wajah se isey “Masjid-e-Qiblatain” kaha jaata hai. Aaj bhi Baitullah ki mukhaalif simt deewaar par musalle ka nishaan maujood hai.

“سَبْعَةُ مَسَاجِدَ” Saba’ Masaajid: Wo muqaam jaha’n Jung-e-Ahzaab ke mauqa par Madina Munawwara ke difaa ke liye khandaq khodi gai thi. Turko’n ne mukhtalif khemo’n ki munaasebat se thode-thode faasle par choti-choti saat (7) masjide’n bana di thee’n, jo “Saba’ Masaajid” kehlaati hain. Ye jagah ab Madina Munawwara shahar mein shaamil hai.

“أُحُد” Uhud: Madina Munawwara ke qareeb ek (1) pahaad jis ke daaman mein Jung-e-Uhud ladi gai. Wahee’n shuhadaa-e-uhud ka qabrastan bhi hai.

¹⁰⁷ T: (تَحْوِيلِ قِبْلَةٍ) Namaz mein rukh qibla-e-awwal se pher kar kaaba ki taraf karne ke hukum ko tahweel-e-qibla kehte hain [Rekhta]

Baab 4: Hajj-o-Umrah Ke Ahem Umoor

Hajj ke Mahine:

Irshad-e-Baari Ta'ala hai:

Hajj Ke Mahine Muqarrar Hain.¹⁰⁸

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ

Hajj ke mahine ye hain: ① Shawwal ② Dhul Qada ③ Dhul Hajj aka pehla ashra. Hajj ke liye Ehraam sirf inhi mahino'n mein baandha jaa sakta hai. Jabke Umrah ke liye Ehraam saal bhar mein kisi bhi waqt baandha jaa sakta hai.

Masla: Baaz ne Yaum-e-Arafa, Dus (10) Dhul Hajja ke din aur Aiyyaam-e-Tashreeq (11, 12, 13) mein Umrah karne ko makrooh jaana hai. Ye baat bila-daleel hai. In aiyyaam mein Umrah ki mumaaneat par koi bhi daleel maujood nahi hai.

Sharaaet-e-Hajj:

- ① Musalman hona
- ② Aaqil-o-Baaligh hona
- ③ Tandrut-o-sehatmand hona
- ④ Saaheb-e-Istetaa-at hona
- ⑤ Raaste ka pur-aman hona, yaane kisi qism ki rukaawat ka na hona.

Aurto'n ke liye in sharaaet ke alaawa do (2) sharte'n aur bhi hain:

- A. Khaawind ya Mahram ka saath hona.¹⁰⁹
- B. Haalat-e-Iddat mein na hona

Pehli Shart: Mahram Ka Saath Hona

Mahram Kaun-kaun Hain?

Aurat, shauhar ke alaawa jin ke saath safar kar sakti hai aur jin ko Mahram kaha jaata hai, wo kaun-kaun hain?

- Nasab ke etebaar se Mahram hasb-e-zail hain:
 - Baap, Daada, Beta, Pota, Bhai, Bhatija, Bhaanja, Maamu, Chacha, aur Taaya.
- Razaa-at ke etebaar se. Yaane aurat ne jis aurat ka doodh piya hai, uski wajah se bhi mazkoora rishte uske liye haraam ho jaa'e'nge. Yaane wo bhi uske Mahram ho'nge. Jaise:
 - Razaai maa ka khaawind, doodh peene waali aurat ka baap tasawwur hoga. Isi tara uske bete uske bhai, uske bhai ke bete bhatije. Uski ham-sheera ke bete bhaanje shumaar ho'nge aur uske Mahram ho'nge. Alaawa azee'n, razaai maa ke bhai maamu, uske khaawind ke bhai chacha ho'nge aur Mahram ho'nge.
- Sasuraali rishto'n mein
 - Sasur (shauhar ka baap), Shauhar ka (pehli biwi se) Beta aur aurat ka daamaad Mahram hain.

Mahram ki usooli taareef is tarah ki jaati hai ke jiske saath aurat ka kabhi nikaah na ho sakey, ow uska Mahram hai. Jaise: Baap, Beta, Sasur, Daamaad waghaira rishte aise hain jin se kabhi bhi nikaah nahi ho sakta. Isi liye Behenwai Mahram nahi hai, kyou'nke Behenoi se aurat ka rishta us waqt ho sakta hai jab uski biwi, jo ke aurat

¹⁰⁸ Surah al Baqara 2: 197

¹⁰⁹ SB: Jaza as Seed: H1862

ki ham-sheera hai, faut ho jaae ya talaq-o-khulaa waghaira ke zariye unke darmiyan alaahadgi ho jaae. Isi tarah jeth aur dewar bhi Mahram nahi, is liye ke unse bhi us waqt aurat ka nikaah ho sakta hai jab uska khaawind faut ho jaae ya talaq-o-khula waghaira ke zariye un mein judaai ho jaae.

Aurat ko Mahram se parde ka hukum nahi, isi liye behenoi aur dewar, jeth se parda karne ka hukum hai, kyou'ne wo Mahram nahi hain.

Doosri Shart: Aurat ke Hajj ke liye doosri shart hai: Haalat-e-Iddat Mein Na Hona

Iddat ki tafseel hasb-e-zail hai:

- | | |
|--|--|
| ① Kahwind ki wafaat par bewa ki iddat (qamri hisaab se) chahr-maah-dus-din (4 mahine 10 din) hai . | ② Hamal ki soorat mein talaq ki iddat waz-e-hamal hai. |
| ③ Mahwaari aane ki soorat mein talaq ki iddat teen (3) haiz hai. | ④ Kisi wajah se mahwaari na aane ki soorat mein talaq ki iddat teen (3) qamari mahine hai. |

Iddat Ke Dauran Mein Hajj Kiya Jaa Sakta Hai Ya Nahi?

Iddat ki teen (3) soorate'n hain:

- ① Pehli ya doosri talaq-yaafat aurat ki iddat.
 - ② Wo aurat jis ko talaq-e-batta (بَتَّة) (baaena) mil gai ho, uski iddat.
 - ③ Jis aurat ka khaawind faut ho gaya ho, uski iddat.
- ① Jis aurat ko pehli ya doosri talaq mili ho aur wo uski iddat, jo ke teen (3) haiz ya teen (3) mahine ya waz-e-hamal hai, guzaar rahi ho. Uske liye to hukum ye hai ke wo iddat ke dauran mein apne khaawind hi ke ghar mein rahe, kyou'ne pehli aur doosri talaq, talaq-e-rajee hoti hai. Yaane us mein khaawind ko iddat ke andar rujoo karne ka haq haasil hota hai. Ghar mein rehne ka faaeda yehi hai ke shayad usko apne fe'l par nadaamat ho aur wo rujoo kar le.

Isi liye Allah Ta'ala ne farmaya:

Tum Un Ko Unke Gharo'n Se Mat Nikaalo Aur Na Wo
Khud Nikle'n.¹¹⁰

لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ.

Zaahir baat hai ke ye mutallaqa-e-rajiya iddat ke dauran mein Hajj par nahi jaa sakti.

- ② Wo aurat jo "مَبْتُوتَه" Mabtootah hai, yaane usey mukhtalif auqaat mein teen (3) talaq-e'n mil chuki hain. Aisi teesri talaq ko talaq-e-baaina ya talaq-e-battah kehte hain, jiska matlab ye hai ke us talaq ke baad uska taalluq apne khaawind se qatai taur par khatam ho chuka hai. Ab na rujoo ho sakta hai, aur na nikaah.

Yahaa'n Tak Ke Wo Uske Alaawa Kisi Aur Khaawind
Se Nikaah Kare.¹¹¹

حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

Aisi aurat Hajj par jaa sakti hai, iski mumaaneat mein koi daleel nahi.

¹¹⁰ Surah at-Talaq 65: 1

¹¹¹ Surah al Baqara 2: 230

③ Teesri aurat wo hai jo bewagi ki iddat guzaar rahi hai. Yaane uska khaawind faut ho gaya hai aur uski iddat ki muddat 4 mahine 10 din hai. Baaz aasaar ki buniyaad par baaz ulama ki raae mein ye aurat Hajj par jaa sakti hai.¹¹²

- Lekin jamhoor ulama ki raae ye hai ke ye aurat pehle iddat guzaare aur aainda saal Hajj par jaae, agar deegar sharte'n poori ho'n. Yehi raae ziyaada saheeh aur raajeh hai.

Baab 5: Arkaan-e-Hajj

- | | |
|-------------------------|------------------------|
| ① Hajj ki niyyat karna. | ② Wuqoof-e-Arafa. |
| ③ Tawaaf-e-Ziyaarat. | ④ Safa-o-Marwa ki Sae. |

In chaar (4) arkaan mein se agar ek (1) rukn bhi reh gaya to Hajj nahi hoga.

Faraaez-e-Hajj:

- ① Miqaat se Ehraam baandhna (Ehraam ki niyyat karke Ehraam waala libaas pehenna).
- ② 9 Aur 10 Dhul Hajja ki darmiyaani shab Muzdalifa mein guzaarna.
- ③ Sar ke baal mundwaana ya katarwaana.
- ④ Aiyyaam-e-Tashreeq, yaane 11, 12, aur 13 Dhul Hajja mein se kam-az-kam ibtedaai do (2) raate'n Mina mein guzaarna.
- ⑤ Teeno'n jamaraat par kankariyaa'n maarna.
- ⑥ Tawaaf-e-Widaa karna. Albatta haiz-o-nifaas waali aurte'n isse mustashna hain. Unke liye ijaazat hai ke wo tawaaf-e-wida kiye baghair apne mulk ko rawaana ho sakti hain, ba-sharte-ke unho'n ne dus (10) Dhul Hajja ko tawaaf-e-ziyaarat kar liya ho.

Wazaahat: Agar koi Mahram Hajj-e-Qiraan ya Hajj-e-Tamatto kar raha ho, to us par qurbaani bhi farz hai.

Maane' Haiz Goliyo'n Ka Istemaal:

Aaj-kal haiz ki aarzi bandish ke liye goliyaa'n mil jaati hain, doctor ke mashware se unke istemaal ko ulama ne jaaez qaraar diya hai. Is liye agar un ke istemaal se haiz ke aane ka khatra na rahe aur poore safar-e-hajj mein wo mushkilaat paida na ho'n jo haiz ki wajah se Tawaaf-e-Qudoom aur Tawaaf-e-Ziyaarat ke mauqa par pesh aati hain to un goliyo'n ka istemaal jaaez hai. Ba-sharte-ke sehat ke liye muzir¹¹³ na ho'n. Bana-baree'n¹¹⁴, Doctor se mashwara zaroor kar liya jaae.

Mazkoora umoor ke siwa baqiya tamaam Manaasik-e-Hajj sunnat hain.

Tambihaat:

- Jo Haaji Hajj ka koi rukn adaa na kar sakey uska Hajj nahi hai, usey dobara Hajj karna hoga.

¹¹² Ahkaam un Nisa lil Mustafa al A'duwi: V2 P447
(Dar Ibne Affan, Cairo, Egypt 1999 edition)

¹¹³ T: (مُضِر) Ghair-mufeed, nuqsaan pohonchane
waala [Rekhta]

¹¹⁴ T: (بِنَا بَرِي) Is liye, is wajah se [RSB]

- Jo Haaji Hajj ke faraaez-o-waajibaat mein se koi farz ya waajib chod dega to raajeh qaul ke mutaabiq wo tauba-o-istighfaar kare, us par koi damm nahi hai.¹¹⁵
- Jo shakhs qurbani na kar sakta ho wo teen (3) roze Hajj ke dino'n mein aur saat (7) roze waapas ghar pohonch kar rakhega.
- Jo shakhs kisi wajah se Hajj ki koi sunnat adaa na kar sakey to us par koi fidiya nahi hoga.

Aqsaam-e-Hajj:

Hajj ki teen (3) qisme'n hain:

① Hajj-e-Qiraan “قِرَان”

② Hajj-e-Tamatto “تَمَتُّع”

③ Hajj-e-Ifraad “إِفْرَاد”

Hajj-e-Qiraan:

Lughawi etebaar se Qiraan ke maane “Milaana” hain.

Hajj-e-Qiraan karne waala Ehraam baandhte waqt Hajj aur Umrah dono ki niyyat karta hai aur dono ko ek (1) hi Ehraam (niyyat) mein adaa karta hai. Yaane dono ke darmiyaan halaal nahi hota. Is liye ise Qiraan kehte hain. Is mein qurbaani karna zaroori hai.

Masla: Nabi-e-Akram ﷺ Ne Zindagi Mein Ek (1) Hajj Kiya Aur Wo Qiraan Tha

Hajj-e-Tamatto:

Lughat mein “Tamatto” ke maane “Faaeda Uthaana” hain.

Hajj-e-Tamatto karne waala Miqaat se Umrah ka Ehraam (niyyat) baandhta hai aur adaaegi-e-umrah ke baad Ehraam khol kar “حِلَّت” Hillat ka faaeda uthaata hai. Yaane halaal ho jaata hai aur 8 Dhul Hajja ko Makka hi se dobara Hajj ka ehraam baandhta hai, is liye ise Hajj-e-Tamatto kehte hain. Is mein qurbani karna zaroori hai.

Hajj-e-Ifraad:

Ifraad ke maane “Kisi Cheez Ko Akela Karna” hain.

Hajj-e-Ifraad karne waala Miqaat se sirf Hajj ka Ehraam aur Hajj ki niyyat karta hai, is liye ise Hajj-e-Ifraad kehte hain. Is mein qurbani karna bhi zaroori nahi hai.

Hajj Ki Aqsaam Mein Se Kaunsa Hajj Afzal Hai?

Waise to islam mein ye teeno aqsaam ke Hajj jaaez aur durust hain, in mein se koi sa bhi Hajj kar liya jaae to musalman islami farize se subuk-dosh¹¹⁶ ho jaata hai. Rasool Allah ﷺ ne ba-zaat-e-khud Hajj-e-Qiraan kiya tha, lekin baad mein Aap ﷺ ne Hajj-e-Tamatto karne ke shauq ka izhaar farmaya aur saath hi Sahaba ko bhi hukum diya ke wo apni niyyato'n ko Hajj-e-Tamatto mein badal le'n. Jin Sahaba ne Aap ﷺ ke hukum ke baad bhi niyyate'n nahi badli thee'n, Aap ﷺ ne un par ghusse ke izhaar bhi farmaya tha.¹¹⁷

Aap ﷺ ke saath choo'nke qurbani thi is liye aap apni niyyat na badal sakey. Lehaza in teeno'n aqsaam mein se Hajj-e-Tamatto karna sab se afzal hai.

¹¹⁵ Al Mausooa'h al Fiqhiya al Mayassarah: V4 P295

¹¹⁷ Saheeh Muslim: Al Hajj: H1211

¹¹⁶ T: (سُبُك دوش) Najaat haasil karne waala, chutkaara paane waala, kisi amr ya zimmedaari se faarigh ho jaane waala [Rekhta]

“حَجَّ بَدَل” Hajj-e-Badal: Yaane doosre ki taraf se Hajj karna uar ye jaaez hai. Ba-sharte-ke Hajj-e-Badal karne wala pehle khud apna Hajj kar chuka ho aur jiski taraf se Hajj ho raha hai wo faut-shuda ho ya intehaai mareez ho, jo kisi soorat safar ke qaabil na ho.¹¹⁸

Hajj-e-Badal karne waala Ehraam se qabl niyyat karte hue us shakhs ka naam le jiski taraf se wo Hajj kar raha hai. Yaane ehraam baandhne ke alfaaz dohraate waqt aakhir mein “عَنْ” kahe, phir us aadmi ka naam le. Masalan: “اَللّٰهُمَّ لَبَّيْكَ حَجًّا عَنْ...” Allahumma Labbaika Hajjan A’n... .

Masla: Agar bil-farz wo uska naam lena bhool gaya, ya naam hi bhool gaya, to niyyat hi kaafi hai. Isi tarah Hajj ke tariqa mein bhi koi farq nahi hai.

Masla: Hajj-e-Badal ki tarah Umrah bhi doosre ki taraf se kiya jaa sakta hai, ba-sharte-ke us shakhs ne pehle apna Umrah adaa kiya ho. Nez, Umrah ke tariqa mein koi farq nahi hai.¹¹⁹

Baccho’n Ka Hajj:

Na-baaligh bacche bhi Hajj kar sakte hain. Unke Hajj ka ajar-o-sawaab waalidain ko milega.¹²⁰

Baccho’n Ki Kisi Ghalati Par Koi Damm Ya Fidiya Nahi:

Nabi ﷺ ne farmaya: “Teen aadmiyo’n se qalam uthaa liya gaya hai: ① Soya hua, hatta ke wo bedaar ho jaae. ② Baccha, hatta ke baaligh ho jaae, aur ③ Paagal, hatta ke uska paagal-pan khatam ho jaae”.¹²¹

Kam-sani Mein Hajj Karne Se Farziyat Saaqit Nahi Hoti:

Agar kisi bacche ne bulooghat se qabl Hajj kiy to usse farziyat saaqit nahi hogi. Bulooghat aur istetaa-at ki soorat mein usey dobara Hajj karna hoga.¹²²

¹¹⁸ Sunan Abu Dawood: Al Manaasik: H1811

¹¹⁹ Sunan Abu Dawood: Al Manaasik: H1810

¹²⁰ Saheeh Muslim: Al Hajj: H1336

¹²¹ Sunan Abu Dawood: Al Hudood: H4403

¹²² Al Mojam-ul-Ausat lit Tabarani: V3 P353 H2752

Baab 6: Miqaat, Ehraam, Aur Talbiya

Hajj aur Umrah ke liye Ehraam baandhne ke muqaam aur waqt ko Miqaat kaha jaata hai. Mukhtalif jihato'n¹²³ ke etebaar se Ehraam baandhne ke muqamaat bhi mukhtalif hain:

Yalamlam: Pakistan, Bangladesh, India, aur un se mile hue ilaaqo'n se aane waale Aazmeen-e-Hajj ke liye Miqaat "Yalamlam" hai. Nez, Ahle Yeman ka Miqaat bhi yehi hai.

Dhul Hulaifa: Madina aur usse mile hue ilaaqo'n ke logo'n ke liye Miqaat, Dhul Hulaifa hai. Jiska naya naam "بَرْ" (Bitr-e-Ali) ya "أَبَارِ عَلِي" (Aabaar-e-Ali) hai.

Juhfa: Shaam aur Masr waghaira ke logo'n ke liye Miqaat "Juhfa" hai.

Zaat-ul-Irq: Iraq waalo'n ka Miqaat "Zaat-ul-Irq" hai.

Qarn-ul-Manaazil: Najd waalo'n ke liye Miqaat "Qarn-ul-Manaazil" ya "Sail-e-Kabeer" hai.

Jo log in muqamaat aur Makka ke darmiyan rahaash-pazeez (muqaami) hain. Masalan: Jurana aur Usfaan waghaira mein rehte hain, wo apni rahaash-gaah hi se ehraam baandhe'nge. Hatta ke Makka waale Makka hi se ehraam baandhe'nge. Magar Makka waalo'n ko Umrah ka ehraam baandhne ke liye Hudood-e-Haram se baahar aana padega, masalan: Arafaat ya Masjid-e-Ayesha waghaira.

Zaroori Wazaahat:

Aaj-kal Hajj aur Umrah ke liye ziyaada-tar fizaai safar ikhtiyaar kiya jaata hai. Is liye munaasib hai ke rawaangi ke waqt Airport hi se Ehraam ka libaas pehen liya jaae. Albatta Hajj ya Umrah ka talbiya Miqaat se guzarte hue shuru hoga. Miqaat ki hudood shuru hone par hawaai-jahaaz mein ba-qaaeda elaan kiya jaata hai¹²⁴. Baaz log Jeddah pohonch kar Ehraam baandhte hain jo ke ghalat hai.¹²⁵

Masla: Hawaai safar nab hi ho to Miqaat se pehle Ehraam ka libaas pehenna jaaez hai, taaham niyyat Miqaat se ya uske baraabar se guzarte hue hi hogi.

Ehraam:

Jis tarah namazi Takbeer-e-Tehrima se namaz mein daakhil hota hai aur Takbeer-e-Tehrima ke baad us par kuch paabandiyaa'n aaed ho jaati hain. Isi tarah Hajj ya Umrah karne waala Ehraam ke baad Hajj aur Umrah mein daakhil ho jaata hai aur par bhi kuch paabandiyaa'n aaed ho jaati hain.

Ehraam Se Qabl Ghusl Karna:

Hajj ya Umrah ka Ehraam baandhne waale ke liye mustahab (pasandida) hai ke wo pehle ghusl kare, kyou'nke Nabi ﷺ se aise hi saabit hai.¹²⁶

Lekin waazeh rahe ke sar-ta-paa safaai (zer-e-naaf baalo'n aur baghlo'n ki safaai) ko us waqt tak muakhkhar karna ua rus taakheer ko masnoon samajhna durust nahi.

Masla: Agar Haaji ya Mo'tamir mazy a kisi aur wajah se ghusl nahi kar paaya ya nahi kar sakta to wo ghusl ke baghair bhi Ehraam baandh sakta hai, uske Hajja ya Umrah mein kisi bhi qism ka khalal waaqe nahi hoga.

¹²³ T: (جِهَت) Jihat ki jamaa, simt, taraf, jaanib, rukh [Rekhta]

¹²⁴ T: Ye elaan sirf un airline mein kiya jaata hai jo Musalman mumaalik se parwaaz karti hain, jaise Saudia, Emirates, PIA, Air Arabia waghaira. Indian Airlines se safar karne waale ek Haaji Saahab ne

bataaya ke Flight mein baithe tamaam Hujjaaj-e-Ikraam soe hue the aur Pilot ke Jeddah pohonchne ke announcement ki aawaaz se jaage. Tab tak flight Miqaat ki hudood cross kar chuki thi. [RSB]

¹²⁵ Shaikh Uthaimeen

¹²⁶ Jaame Timizi: Al Hajj: H830

Badan par khushboo lagaae.¹²⁷

Masla: Ehraam baandhte hue kapdo'n par khushboo ka istemaal qat-an mamnoo hai. Aurto'n ko chaahiye ke wo bhi Ehraam se qabl ghushl kare'n. Nez wo aurte'n jo haalat-e-haiz ya nifaas mein ho'n, wo bhi ghushl karke Ehraam baandhe'n.¹²⁸

Ehraam Baandhte Waqt Do (2) Qism Ki Aurto'n Ke Liye Ghushl Zaroori Hai:

Ehraam baandhte waqt ghushl karna mard ke liye zaroori hai na aurat ke liye. Albatta ye mustahab (behtar) amal hai. Taaham aurat ke liye do (2) haalato'n mein ghushl zaroori hai.

- Hajj ya Umrah ke liye jaate hue raaste mein agar aurat ko zachgi (wilaadat) ho jaae to uske liye ghushl zaroori hai. Nabi ﷺ ke safar-e-hajj mein Hazrat Abu Bakar ؓ ki ehliya mohtarma Hazrat Asma bin Umais ke yaha'n Muhammad bin Abi Bakar ki wilaadat hui, to Nabi ﷺ ne un ko ghushl karke Ehraam baandhne ka hukum diya, ye waaqia Madina se nikalne ke baad Shajra (Dhul Hulaifa) ke muqaam par pesh aaya.¹²⁹
- Ya aurat Haaeza ho jaae to uske liye bhi yehi hukum hai ke wo ghushl kar le aur Baitullah ke Tawaaf ke alaawa Hajj ke saare manaasik adaa kar le, paak hone ke baad tawaaf bhi kar le. Hazrat Ayesha ؓ ke saath safar-e-hajj mein yehi maamla pesh aaya to Nabi ﷺ ne un ko ghushl karke siwaae tawaaf ke saare Manaasik-e-Hajj adaa karne ki hidaayat farmai.

Mardo'n Ka Ehraam:

Mardo'n ke liye do (2) saaf-suthri chaadare'n (agar safed ho'n to behtar hai) Ehraam ka libaas hain. Ek (1) bataur-e-tehband baandhne ke liye aur doosri oopar odhne ke liye, lekin sar aur chehra nanga rahe. Joota koi sab hi pehna jaa sakta hai. Albatta takhne nange ho'n.¹³⁰

Masla: Ehraam ka libaas naya aur ghair-sitemaal-shuda hona zaroori nahi. Balke puraana aur istemaal-shuda bhi istemaal kiya jaa sakta hai. Wo ek (1) libaas hi hai usey jitni baar chaahe'n istemaal kare'n.

Masla: Ghadi, angothi, aenak, aur purse waala belt waghaira pehenne mein kisi qism ka koi harj nahi hai.

Aurto'n Ka Ehraam:

Aurto'n ke liye koi makhsoos ehraam nahi. Wo jo bhi kapde pehne hue ho'n unhi ko bataur-e-ehraam ikhteyaar kar sakti hain. Albatta na dastaane pehne'n aur na naqaab pehne'n.¹³¹

Waazeh rahe ke naqaab se muraad wo kapda hai jo chehre ke mutaabiq silaai kiya jaata hai. Ehraam ki haalat mein wo pehenna manaa hai, magar iska ye matlab nahi ke aurat parda hi na kare.

Haalat-e-Ehraam Mein Ajnabiyo'n Se Parda:

Nabi ﷺ ki biwiyaa'n Ummahaat-ul-Momineen farmati hain: "Ke jab log guzarte to ham mein se har ek apni chaadar latka leti thi". Isse maaloom hua ke ehraam waali aurte'n naqaab ke alaawa badi chaadar se parda kare'n, saadgi apnaae'n, nazre'n neechi rakhe'n. Kyou'nke Nabi ﷺ ki Azwaaj-e-Mutahharaat isi tarah karti thee'n.¹³²

Ab choo'nke tamaam muqamaat-e-hajj par mardo'n ka be-panaah hujoom hota hai aur koi jagah aisi nahi jahaa'n mard na ho'n, is liye aurat ke liye zaroori hai ke wo haalat-e-ehraam mein bhi apna chehra har jagah dhaanp kar rakhe. Uske liye kisi qism ke takalluf ki zaroorat nahi, jis tarah bhi wo chehra dhaanp sakti hai,

¹²⁷ SB: Al Hajj: H1539

¹²⁸ Saheeh Muslim: Al Hajj: H1209

¹²⁹ Saheeh Muslim: Al Hajj: H1209-1210

¹³⁰ SB: Al Hajj: H1542-1545

¹³¹ Sunan Abu Dawood: Al Manaasik: H1825

¹³² Sunan Abu Dawood: Al Manaasik: H1833

dhaanpe. Badi chaadar se, ya scarf se ya kisi aur tariqa se. Chehra khula rakhna uske liye qat-an jaez nahi hai, siwaae Mahram mardo'n ke.

Is mein kisi ka ikhtelaaf nahi hai. Ghair-mahram mardo'n ki maujoodgi mein sab ke nazdeek bil-ittefaaq chehra chupaana zaroori hai. (والله أعلم)

Ehraam Ke Baad Ghair-masnoon Aamaal Se Ijtinaab:

- Baaz log ehraam ke aaghaaz hi se "اِضْطَبَاعُ" (Daayaa'n kandha nanga) kar lete hain aur usi haalat mein namaze'n adaa karte rehte hain, ye bilkul ghalat hai. Kyou'nke namaz ki haalat mein kandhe khule rakhne se manaa kiya gaya hai.¹³³
Nez, Nabi ﷺ "اِضْطَبَاعُ" sirf "طَوَافِ قُدُومُ" mein saabit hai.¹³⁴
- Ehraam baandhne ke baad do (2) rakat nafil Nabi ﷺ se saabit nahi.
- Baaz aurt'e'n sar kid ono jaanib pankha-numa koi cheez baandhti hain, ya dhoop se bachaao waala hat pehen kar uske oopar naqaab daalti hain, taake naqaab ka kapda chehre ko na lagey, ye mahez takalluf hai.
- Baaz logo'n ko dekha gaya hai ke Ehraam ke baad movie banwaate aur tasweere'n khinchwate hain. Ye bilkul naajaez, haraam, aur aadaab-e-hajj ke manaafi hai aur khatra hai ke kahee'n riyakaari ki wajah se Hajj ke sawaab hi se mehroom na reh jae'n.

Ehraam Ka Talbiya:

- Umrah aur Hajj-e-Tamatto karne waala Miqaat se rawaana hote waqt ye alfaaz kahe:

Ya Allah! Main teri baargaah mein Umrah ke liye
haazir hoo'n.

اَللّٰهُمَّ لَبَّيْكَ عُمْرَةً.

- Hajj-e-Qiraan karne waala ye alfaaz kahe:

Ya Allah! Main teri baargaah mein Hajj aur Umrah
ke liye haazir hoo'n.

اَللّٰهُمَّ لَبَّيْكَ حَجًّا وَعُمْرَةً.

- Hajj-e-Ifraad karne waala ye alfaaz kahe:

Ya Allah! Main teri baargaah mein Hajj ke liye haazir
hoo'n.

اَللّٰهُمَّ لَبَّيْكَ حَجًّا.

Isi tarah Hajj-e-Tamatto karne waala 8 Dhul Hajja ko jab Hajj ke liye Ehraam baandhega to wo bhi Hajj-e-Ifraad waale alfaaz kahega.

Masla: Agar kisi shakhs ne Miqaat se Hajj-e-Ifraad ya Hajj-e-Qiraan ka ehraam baandha hai, lekin Makka pohonchne ke baad uska irada badal jaata hai aur wo Ifraad ya Qiraan ko Tamatto mein tabdeel kar leta hai to koi harj nahi, aur na us par koi damm ya fidiya hi hai. Albatta Hajj-e-Qiraan karne waala apne saath qurbani ka jaanwar laaya ho to wo usey Hajj-e-Tamatto mein tabdeel nahi kar sakta.¹³⁵

¹³³ SB: As Salah: H359

¹³⁴ Jaame Tirmizi: Al Hajj: H859

¹³⁵ SB: Al Hajj: H1638; Saheeh Muslim: Al Hajj: H1211

Mashroot Ehraam Baandhna:

Ek (1) bimaar shakhs Miqaat par ehraam baandhte waqt qadre sehatmand hai, magar usey ye khadsha hai ke uski takleef badh sakti hai, ya dobara shuru ho sakti hai, ya koi aur aisa uzar pesh aasakta hai, jo haram tak pohonchne se rukaawat ka baais hoga, to usey chaahiye ke wo pehle zikr-shuda alfaaz ke baad ye alfaaz bhi kahe:

Aye Allah! Mere halaal hone ki jagah wohi hai jaha'n
tu mujhe rok dega.¹³⁶

اَللّٰهُمَّ مَحِلِّيْ حَيْثُ حَبَسْتَنِيْ.

Masla: Is shart ka faaeda ye hai ke agar rukaawat pesh aane ki soorat mein Ehraam kholna pad gaya to usey fidiya nahi dena padega aur uska Hajj nafli hai to qazaa bhi nahi deni padegi.¹³⁷

Lekin agar usne mashroot ehraam nahi baandha tha aur rukaawat ki soorat mein qurbani karna uski istetaa-at mein hai to apni qurbani kisi ke saath haram bhej de, taake waha'n zibah ho jaae. Phir andaazan uske zibah hone par ehraam khol de aur agar wo qurbani nahi bhej sakta to rukaawat ke muqaam hi par qurbani zibah kar de aur hajaamat ke baad ehraam khol de aur agar qurbani ki istetaa-at nahi rakhta to (Hajj-e-Tamatto ki tarah dus (10)) roze rakhe.¹³⁸

Talbiya Ke Alfaaz:

Hajj Ya Umrah karne waala Ehraam baandhne ke baad Miqaat se Talbiya shuru karde. Talbiya ke alfaaz ye hain:

Haazir hoo'n, ya Allah! Main haazir hoo'n. Baar-baar
haazir hoo'n. Tera koi shareek nahi. Main phir
haazir hoo'n. Yaqeenan sab taareefe'n aur nemate'n
tere hi liye hain aur saari baadshaahat bhi teri hai.
Tera koi shareek nahi.¹³⁹

لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيْكَ لَكَ لَبَّيْكَ، اِنَّ
الْحَمْدَ، وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيْكَ لَكَ.

Nabi ﷺ se talbiya ke ye alfaaz bhi saabit hain:

Aye Maabood-e-bar-haq! Main haazir hoo'n.¹⁴⁰

لَبَّيْكَ اِلٰهَ الْحَقِّ.

Talbiya Kab Khatam Kiya Jaae?

Umrah karne waala Masjid eHaraam mein daakhil hone ke baad jab tawaaf shuru karne lagey to talbiya band kar de.¹⁴¹ Jabke Hajj karne waala dus (10) Dhul Hajja ke din bade jamre ko kankariya'n maarne se pehle talbiya khatam karega.¹⁴²

Ehraam Ki Paabandiyaa'n:

Ehraam baandhne ke baad Hajj ya Umrah karne waale par kuch paabandiyaa'n aad ho jaati hain:

Mardo'n ke liye:

① Sila hua kapda pehenna.

② Pagdi, topi, ya rumaal waghaira odhna.

③ Moze ya juraabe'n pehenna.

④ Khushboo lagaana.

¹³⁶ SB: An Nikah: H5089

¹³⁷ Manaasik-ul-Hajj wal Umrah lil Imam Albani: P15

¹³⁸ SB: Al Mohsar: H1810-1807; Adhwa al Bayaan: P83-85

¹³⁹ SB: Al Hajj: H1549

¹⁴⁰ Sunan Nasai: Manaasik al Hajj: H2753

¹⁴¹ Jaame Tirmizi: Al Hajj: H919

¹⁴² SB: Al Hajj: H1685

⑤ Sar ke baal katwaana aur usi par qiyaas karte hue jamhoor ulama ne jism ke doosre hisso'n ke baalo'n ki safaai ko bhi mamnoo qaraar diya hai aur isi tarah naakhun kaatne ko bhi.¹⁴³

⑦ Nikaah karna, nikaah karaana, ya uska paighaam bhejna.

⑥ Biwi se istemtaa¹⁴⁴.

⑧ Khushki ka shikaar karna, ya shikaar mein madad dena.

Aurto'n Ke Liye:

① Khusboo lagaana.

③ Dastaane pehenna.

⑤ Shikaar karna, ya shikaar mein madad dena.

⑦ Nikaah karna, karaana, ya uska paighaam bhejna.

② Baal aur naakhun kaatna.

④ Naqaab (chehre ke mutaabiq sila hua kapda) pehenna.

⑥ Khaawind se milaap.

Agar Koi Shakhs Haalat-e-Ehraam Mein Faut Ho Jaee?

Agar koi shakhs haalat-e-ehraam mein faut ho jae to usey khusboo lagaai jae na uska sar dhaanpa jae aur usey ehraam hi ki chaadaro'n mein kafan diya jae.¹⁴⁵

Ehraam Mein Jaaez Umoor:

① Hajj ya Umrah karne waala haalat-e-ehraam mein baghair khushboo waale saabun aur shampoo se ghusl kar sakta hai.

③ Jism ke kisi hisse se ilaaj ke liye khoon nikalwa sakta hai.

⑤ Kisi qism ki bimaari ka ilaaj kara sakta hai.

⑦ Chatri istemaal kar sakta hai.

⑨ Ehraam ki chaadare'n dho ya badal sakta hai.

⑪ Saanp, bicchu, kawwa, cheel aur kaatne waale kutte ko maar sakta hai.

② Aankho'n ke ilaaj ke liye surma ya dawaai daal sakta hai.

④ Aisa tel lagaa sakta hai jis mein khushboo na ho.

⑥ Jism par khaarish kar sakta hai.

⑧ Sar par wazan utha sakta hai.

⑩ Samandari shikaar kar sakta hai.

¹⁴³ Shaikh Uthaimeen ربه

¹⁴⁴ T: (اِسْتِمْتَاع) Faaeda uthaana, husool-e-faaeda [Rekhta]

¹⁴⁵ Sunan Nasai: Manaasik-ul-Hajj: H2856

Baab 7: Umrah Ka Bayaan

Ehraam Baandhna:

- Aafaaqi (Miqaat ke baahar se aane waala) Miqaat se Ehraam baandhega.
- Jo Miqaat aur Haram ke darmiyan rihaaesh-pazeer hai wo apne hgar se ehraam baandhe.
- Jo Makka mein sukoonat-pazeer hai, usey Hil¹⁴⁶ se aakar Ehraam baandhna chaahiye.
- Ehraam baandhne ke baad ”اللَّهُمَّ لَبَّيْكَ عُمرَةً“ (Allahumma Labbaika Umrah) ke alfaaz kahe’n.
- Agar kisi doosre ki taraf se Umrah adaa karna ho to in alfaaz ke aakhir mein ”عَنْ“ (A’n) keh kar uska naam le’n.
- Raaste mein mauqa-ba-mauqa buland aawaaz se Talbiya-e-Tauheed pukaarte rahe’n.
- Aurte’n dheemi aawaaz hi mein talbiya pukaare’ngi.
- Masjid-e-Haraam mein daakhil hone ke baad Talbiya pukaarna khatam kar de’n.

Masjid-e-Haraam Mein Daakhil Hona:

Miqaat se Ehraam baandh kar Talbiya pukaarte hue Masjid-e-Haraam mein daakhil ho’n. Masjid-e-Haraam ke kai darwaze hain, har darwaze ka par uska naam likha hai. Kisi Makhsoos darwaze se daakhil hone ki shariyat mein koi paabandi nahi. Aam masaajid ki tarah Masjid-e-Haraam mein daakhil hote waqt bhi pehle daayaa’n paaon rakhe’n aur ye dua padhe’n:

Allah ke naam se (masjid mein daakhil hota hoo’n)
aur Allah ke Rasool ﷺ par Allah ki rahmat aur
salaamati ho. Aye Allah! Mere liye apni rahmat ke
darwaze khol de.¹⁴⁷

بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ افْتَحْ
لِي أَبْوَابَ رَحْمَتِكَ.

- Masjid-e-Haraam mein daakhil hone se pehle apni qiyaam-gaah ya masjid se baahar banaai gai wazoo ki jagaho’n se wazoo kar le’n.

Zaroori Wazaahat: Aksar log Masjid-e-Haraam mein namziyo’n ke aage se guzarne ko gunaah nahi samajhte. Yaad rakhiye! Namazi kea age se guzarne sakht gunaah hai, jaha’n tak ho sakey isse ijtenaab karna chaahiye. Masjid-e-Nabawi mein bhi is baat ka khayaal rakhna chaahiye. Albatta jab jamaat ho rahi ho to Imam ke Sutra¹⁴⁸ hone ki wajah se kisi zaroorat ke sabab safo’n kea age se guzarne jaez hai.

Isi tarah ye baat bohot mashoor hai ke Baitullah par pehli nazar padhte hi jo dua ki jae wo Allah Ta’ala zaroor qubool farmaata hai, ye baat bila-daleel hai.

¹⁴⁶ T: (حل) Makka aur Madina ke Haram ke ilaaqe ke baahar ka area, jaha’n pe qitaal halaal hai [SMS]

¹⁴⁷ Sunan Ibne Majah: As Salah: H771; Jaame Tirmizi: As Salah: H314; Saheeh Muslim: Salat-ul-Musafireen: H713

¹⁴⁸ T: (سُتْرَةٌ) Yaha’n sutrah se muraad wo cheez hai jise namazi apne aage khada karke namaz padhta

hai. Taake uske aage se guzarne waala (sutra ki doosri taraf se guzar jae aur) gunahgaar na ho. Laathi, barchi, lakdi, deewaar, sutoon, aur darakht waghaira ko sutrah banaya jaa sakta hai. Aur imam ka sutra muqtadiyo’n ke liye kaafi hota hai. Ye tafseel maine (Namaz-e-Nabawi Jadeed – Dr. Syed Shafiq ur Rahman (hafizahullah). [RSB]

Mamnoola Auqaat Mein Tawaaf Aur Namaaz Ka Hukum:

Mamnoola Auqaat-e-Namaaz (namaz-e-fajr se suraj nikalne tak, zawaal ke waqt, aur namaz-e-asr se sooraj doobne tak ke auqaat) mein Baitullah ka tawaaf karna, tawaaf ki do (2) rakate'n ya deegar nawaafil adaa karna jaaez hai. Yaane aam masaajid se hat kar Masjid-e-Haraam mein namaz ke mamnoola auqaat nahi hain.¹⁴⁹

Note: Masaajid mein daakhil hone ke aadaab mein ye bhi shaamil hai ke baithne se pehle do (2) rakat namaz-e-*“تَجِيَّةُ الْمَسْجِدِ”* (Tahiyyatul Masjid) adaa ki jaae. Khwah farzo'n mein shaamil ho kar ho ya sunnato'n ki shakal mein, ya alag nafilo'n ki soorat mein. Al-gharaz namaz padhe baghair nahi baithna chaahiye. Magar Hajj aur Umrah karne waale ko chaahiye ke jab wo Masjid-e-Haraam mein Hajj ya Umrah ki niyyat se daakhil ho raha hai to pehle Tawaaf kare, haaji Tawaaf-e-Qudoom karega aur Umrah karne waala apne Umrah ka tawaaf karega. Illa ye ke farz namaz ka waqt hai to pehle ba-jamaat namaz adaa kar le aur agar farz namaz ka waqt nahi to Tawaaf se Umrah ka aaghaaz kar de. Is tawaaf ko *“Tawaaf-e-Qudoom”* kehte hain.

Masla: Sirf Hajj-e-Ifraad ka Ehraam baandhne waale ke liye Hajj se pehle tawaaf karna Masnoon hai, farz ya waajib nahi. Agar koi shakhs taakheer se Dhul Hajja ki 8 ya 9 taareekh ko Makka pohonchta hai to wo seedha Mina ya Arafat chala jaae.

Tawaaf karne waala baa-wazu ho kar Tawaaf kare to ye uske liye mustahab hai, kyou'nke Nabi ﷺ ne us mauqa par sab se pehle wazoo kiya tha.¹⁵⁰ Duraan-e-Tawaaf mein wazoo toot jaae to dobara wazoo karna mustahab hai, waajib ya shart nahi.¹⁵¹ Aur baqiya chakkar poore kar le. Taaham baghair wazoo kiye bhi Tawaaf jaari rakhe to jaaez hai aur Tawaaf ke chakkar poore karne ke baad wazoo kar le aur do (2) rakat namaz adaa kar le.

“إِضْطِبَاعُ” (Daa'e'n Kandhe Ko Nanga Karna):

Mardo'n ko chaahiye ke wo Tawaaf shuroo karne se pehle Ehraam ki chaadar ko daae'n kandhe ke neeche se nikaal kar baa'e'n kandhe par is tarah daale'n ke daayaa'n kandha nanga ho jaae. Is kaifiyat ko *“إِضْطِبَاعُ”* kaha jaata hai.¹⁵² Ye *“إِضْطِبَاعُ”* saato'n chakkaro'n tak barqaraar rakhna hai, uske baad nahi.

Masla: Mohrim mard ke liye *“إِضْطِبَاعُ”* ki kaifiyat ikhteyar karna sirf Umrah ke Tawaaf mein aur Haaji ke liye sirf Tawaaf-e-Qudoom hi mein Masnoon hai.

Tawaaf Ka Tariqa:

Tawaaf ki ibteda Hajr-e-Aswad ko bosa dene, ya haath laga kar haath ko choomne, ya sirf uski jaanib haath se ishaara karne se karni chaahiye.¹⁵³

Agar Hajr-e-Aswad ko bosa dena, ya choona mumkin na ho to phir Tawaaf ka aaghaaz Hajr-e-Aswad ke saamne se kare'n. Jis ki pehchaan ke liye uske bilkul saamne deewaar par sabz tube light raushan rehti hai, jo ke Hajr-e-Aswad ke bilkul baraabar hone ki alaamat hai. Us sabz light se tawaaf ka aaghaaz aur usi par ikhtetaam kare'n. Nez, baarish aur bheed mein Hajr-e-Aswad ko bosa dene ya usey choone ke liye dhakkam-pel se bachna chaahiye, aisi soorat mein door se sirf haath ka ishaara kar dena kaafi hai. Yaad rahe ke aisi soorat mein haath ko choomna durust nahi hai.¹⁵⁴

Albatta agar haath, chadi aur kapda waghaira Hajr-e-Aswad ko lag jaae to usey choomna masnoon hai.

¹⁴⁹ Sunan Abu Dawood: Al Manaasik: H1894

¹⁵⁰ SB: Al Hajj: H1614

¹⁵¹ Tafseel ke liye mulaahaza keejiye: Fataawa Ibne Taimiya رحمه الله V26 P12-126

¹⁵² Sunan Abu Dawood: Al Manaasik: H1884

¹⁵³ SB: Al Hajj: H1603; Sunan Abu Dawood: Al Manaasik: H1872

¹⁵⁴ Kitab-ul-Umm lil Imam Shafai: V3 P10
(عن ابن عباس موقوفاً)

Tawaaf Shuroo Karne Ki Dua:

Hajr-e-Aswad ko bosa dete, ya choote, ya daae'n haath se ishaara karte hue you'n kehna chaahiye:

Allah ke naam se (shuru karta hoo'n) aur Allah sab se bada hai.¹⁵⁵

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ.

Tawaaf Se Mutaalliq Masaael:

- Tawaaf karne waale ko chaahiye ke wo apni daae'n taraf chale aur Baitullah ko baaee'n taraf kare.¹⁵⁶
- Ek (1) Tawaaf saat (7) chakkaro'n ka hota hai aur ek (1) chakkar Hajr-e-Aswad se shuroo ho kar Hajr-e-Aswad hi par poora hota hai.¹⁵⁷
- Har chakkar ke aaghaaz par Hajr-e-Aswad ko bosa dena ya haath waghaira se choo kar us cheez ko choomna ya uski taraf sirf ishaara karna masnoon hai. Lekin is niyyat se ke ye sunnat hai, jaise Hazrat Umar ؓ ka mashoor qaul hai:

Yaqeenan main jaanta hoo'n ke tu patthar hai, nuqsaan pohoncha sakta hai na nafaa. Agar maine Rasool Allah ﷺ ko tujhe bosa dete hue na dekha hota to main tujhe bosa na deta.¹⁵⁸

إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُكَ مَا قَبَّلْتُكَ.

- Tawaaf ke saato'n chakkar Hateem ke baahar se lagaae'n.¹⁵⁹

Rukn-e-Yamaani Ka Istelaam:

Tawaaf ke har chakkar mein Rukn-e-Yamaani se guzarte hue usey haath lagaana masnoon hai.¹⁶⁰

Agar bheed ki wajah se Rukn-e-Yamaani ko choona mushkil ho to baghair haath lagaae guzar jaae'n. Lekin waha'n ruk kar rukn-e-yamaani ki taraf ishaara karna ya uski taraf ishaara kar ke haath ko choomna ye tamaam kaam ghair-masnoon hain.

Iske alaawa Baitullah ke kisi kone ko choona ya mutlaq Baitullah ko samajh kar haath apne jism par malna ye sab ghair-sharai harakaat hain.

Tawaaf Mein Ramal Karna:

Umrah karne waale ko Umrah ke Tawaaf aur Haaji ko Tawaaf-e-Qudoom ke pehle teen (3) chakkaro'n mein Ramal karna (kandhe hilaate hue chote-chote qadmo'n se aahista-aahista daudna) chaahiye.¹⁶¹

Aurte'n Ramal nahi kare'ngi.¹⁶²

¹⁵⁵ Musnad Ahmad Ma' Fathul Rabbani: V12 P67

¹⁵⁶ Jaame Tirmizi: Al Hajj: H856

¹⁵⁷ Saheeh Muslim: Al Hajj: H1262, 1263

¹⁵⁸ SB: Al Hajj: H1597

¹⁵⁹ Sunan Kubra lil Bayhaqi: V5 P90; Saheeh Ibne Khuzaima: Al Manaasik: H2740

¹⁶⁰ Sunan Abu Dawood: Al Manaasik: H1876

¹⁶¹ SB: Al Hajj: H1604

¹⁶² Sunan Kubra lil Bayhaqi: V5 P84

Tawaaf Mein Zikr-o-Dua:

Rukn-e-Yamaani aur Hajr-e-Aswad ke darmiyan ye dua padhna masnoon hai:

Aye hamare Rabb! Hame'n duniya mein acchaai ataa farma aur aakhirat mein acchaai ataa farma aur hame'n aag ke azaab se bacha.¹⁶³

اللَّهُمَّ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا عَذَابَ النَّارِ.

Nez, hadees mein Baitullah ka Tawaaf, Allah ka zikr qaaem karne ke liye hai.¹⁶⁴

Is hadees ke pesh-e-nazar dauraan-e-tawaaf Allah ka zikr, tasbeeh, tamheed, takbeer, tahleel, durood shareef, tilawat-e-quran, aur aam masnoon duaee'n karni chaahiye'n. Nez, apni zabaan mein bhi dua ki jaa sakti hai.

Tambeeh: Aam taur par dekha gaya hai ke log Hajj-o-Umrah ki kitaabe'n haatho'n mein liye har chakkar ki alag-alag duaee'n padh rahe hote hain, ye tamaam duaee'n banaawati hain, un ka sunnat se koi taalluq nahi hai. Isi tarah ijtemaai group ki soorat mein duaee'n karna, karwana bhi durust nahi. Is tarah dua na karna hi behtar hai. Balke Allah ki tasbeeh-o-tamheed ke alaawa aap wo dua kare'n jo aap ko acchi lagey aur jis ki aap ko zaroorat ho.

Dauraan-e-Tawaaf Agar Koi Sharai Uzr Pesh Aajaae:

Agar Tawaaf ke dauraan mein namaz ka waqt ho jaae ya koi aur sharai uzr pesh aajaae to Tawaaf ka silsila chod dena chaahiye. Baad-azaa'n¹⁶⁵ pehle chakkar shumaar karke wahee'n se Tawaaf shuroo kare'n jaha'n se silsila choda tha.¹⁶⁶

Tawaaf Ke Chakkaro'n Ki Ginti Mein Taraddud:

Tawaaf ke dauraan mein agar yaad na rahe ke kitna chakkar lagaae hain to kam par yaqeen karte hue baqiya chakkar poore kiye jaae'n. Masalan: Shak ho jaae ke chaar (4) chakkar poore hue hain ya paanch (5), to chaar (4) ka yaqeen karte hue baqiya teen (3) chakkar poore kare'n.

Agar Tawaaf Ke Dauraan Mein Wazoo Toot Jaae?

Baa-wazoo ho kar Tawaaf karna hi sunnat hai.¹⁶⁷ Lekin agar Tawaaf ke dauraan mein wazoo toot jaae to dobara wazoo karna behtar hai, waajib ya shart nahi hai.¹⁶⁸ Albatta Tawaaf ki do (2) rakato'n ki adaaegi se qabl wazoo karna padega, jaisa ke pehle bhi wazaahat guzri hai.

Masla: Tawaaf ke dauraan mein ba-qadr-e-zaroorat guftagu ki jaa sakti hai.¹⁶⁹

Sawaari Par Tawaaf Karna:

Ba-waqt-e-zaroorat sawaari par bhi Tawaaf karna jaaez hai.¹⁷⁰

Wazaahat: Kiraae par cycle-redhi (Wheel Chair) ka intezaam Masjid-e-Haraam mein maujood hai. Bimaar, maazoor, aur nihaayat kamzor afraad in se faaeda utha sakte hain.

¹⁶³ Surah al Baqara 2: 201; Sunan Abu Dawood: Al Manaasik: H1892

¹⁶⁴ Saheeh Ibne Khuzaima: Al Manaasik: H2738; Sunan Abu Dawood: Al Manaasik: H1888

¹⁶⁵ T: (بَعْدَ الرَّائِ) Iske baad [Rekhta]

¹⁶⁶ Fiqa as Sunnah: Al Manaasik: Shuroot ut Tawaaf

¹⁶⁷ SB: Al Hajj: H1614-1615

¹⁶⁸ Fataawa Ibne Taimiyya: V26 P123-126

¹⁶⁹ Fiqa as Sunnah: Al Manaasik: Shuroot ut Tawaaf

¹⁷⁰ SB: Al Hajj: H1612

Aurto'n Ka Tawaaf:

Aurto'n ke liye munaasib ye hai ke wo mardo'n mein ghusne ki bajaa ek (1) taraf ho kar Tawaaf kare'n.¹⁷¹ Agarche aaj-kal ye mushkil hai, taaham mumkin hadd tak koshish karni chaahiye ke mardo'n se mel-jol na ho.

Haaeza Ke Tawaaf Ka Hukum:

Agar kisi aurat ke aiyyaam-e-mahwaari¹⁷² shuru ho jaa'e'n to usey chaahiye ka Masjid-e-Haraam mein daakhil na ho, kyou'nke haaeza paak hone tak Baitullah ka Tawaaf nahi kar sakti.¹⁷³

Agar Tawaaf ke dauraan mein kisi aurat ko ye mushkil pesh aajaae to wo usi waqt Tawaaf chod kar Masjid-e-Haraam se baahar nikal jaae. Aaj-kal mahwaari ki aarzi bandish ke liye adwiyat dastiyaab hain, unhe'n istemaal kar lene mein koi harj nahi.

Tawaaf Ke Baad Do (2) Rakate'n Adaa Karna:

Tawaaf karne waala jab saat (7) chakkar mukammal kar le to Muqaam-e-Ibrahim ke qareeb Tawaaf ki do (2) rakate'n adaa kare. Afzal hai ke pehli rakat mein Surah al Kafiroon aur Doosri mein Surah Ikhlas padhe. Nabi ﷺ ne Hajjat-ul-Wida mein aisa hi kiya tha.¹⁷⁴

Muqaam-e-Ibrahim par agar jagah na mil sakey to usse peeche hat kar ya Masjid-e-Haraam mein kisi bhi jagah Tawaaf ki do (2) rakate'n adaa ki jaa sakti hain. Syedna Umar ؓ ke amal se saabit hai ke aap ne Tawaaf ki do (2) rakate'n Masjid-e-Haraam se bhi baahar waadi-e-“zee tawaa” mein adaa farmae'n.¹⁷⁵

Tambeeh: Nafli tawaaf jitney bhi chahe'n kiye jaa sakte hain, magar saee nafli nahi ho sakti. Isi tarah Tawaaf karke kisi ko bakhshna, ye bhi Rasool Allah ﷺ se saabit nahi hai.

Aab-e-Zamzam Peena: Tawaaf ki do (2) rakate'n mukammal karne ke baad khoob ser ho kar Zamzam peena aur sar par daalna masnoon hai.¹⁷⁶

Aab-e-Zamzam Ki Fazeelat:

Nabi-e-Kareem ﷺ ne farmaya:

Jis (nek) maqsad ke liye bhi Zamzam ka paani piya
jaae wo poora ho jaata hai.¹⁷⁷

مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ.

Zamzam ki fazeelat ke mutaalliq mutaaddid ahadees milti hain. Baaz mohaddiseen ne is par mustaqil kitaabe'n bhi likhi hain.¹⁷⁸

Khulaasa ye hai ke Zamzam ka paani har bimaari ke liye baais-e-shifa aur har nek maqsad ki takmeel ka zariya hai.

Masla: Baitullah ka tawaaf mukammal kar ke do (2) Rakat namaz padhne aur Zamzam peene ke baad (agar mumkin ho to Saae ke liye) Hajr-e-Aswad ka dobaara istelaam kare.¹⁷⁹ Yaane usey bosa de, ya haath lagaa kar haath ko choome, agar ye mumkin na ho to ishaara karne ki zaroorat nahi.

¹⁷¹ SB: Al Hajj: H1618-1619

¹⁷² T: (اَيَّام مَاهِوَارِي) Khoon-e-haiz ke wo din jo har mahine haaeza aurat ko maamoolan aate hain [RSB]

¹⁷³ SB: Al Hajj: H1650

¹⁷⁴ Saheeh Muslim: Al Hajj: H1218

¹⁷⁵ Sunan Kubra lil Bayhaqi: V5 P90

¹⁷⁶ Musnad Ahmad Ma' Fathul Rabbani: V12 P72

¹⁷⁷ Musnad Ahmad: V3 P357; Irwa-ul-Ghaleel: H1123

¹⁷⁸ Masalan

إِزَالَةُ الدَّهْشِ وَالْوَالَةِ عَنِ الْمُتَخَيَّرِ فِي صِحَّةِ حَدِيثِ مَاءِ زَمْزَمَ لِمَا شُرِبَ لَهُ.

Taaleef: Muhammad bin Idrees al Qadri, Takhreej: Allama Nasiruddin Albani ؒ

¹⁷⁹ Saheeh Muslim: Al Hajj: H1218

Safa-o-Marwa Ki Sae

Ye dono pahadiyaa'n hain, in ke darmiyaan saat (7) chakkar lagaane ko Sae kaha jaata hai. Ye Sae Hajj aur Umrah ka rukn hai. Iske baghair Umrah aur Hajj adaa nahi hote. Nabi ﷺ ka farman hai:

Tum par Sae farz kardi gai hai, lehaza Sae karo.¹⁸⁰

كُتِبَ عَلَيْكُمُ السَّعْيُ فَاسْعَوْا.

Masla: Safa-o-Marwa ki Sae ke liye Baab-e-Safa se Sapa pahaadi ki taraf jaana Masnoon hai.¹⁸¹

Safa ke qareeb ye kalimaat padhne chaahiye:

Beshak Sapa Aur Marwa Allah Ki Nishaniyo'n Mein
Se Hain. Main Us Cheez Ke Saath Ibtada Karta Hoo'n
Jiske Saath Allah Ne Ibtada Ki Hai.¹⁸²

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ أَبَدًا بِمَا بَدَأَ اللَّهُ بِهِ.

Yaane, Allah Ta'ala ne Quran-e-Majeed mein pehle Sapa ka zikr kiya hai, lehaza main bhi apni Sae ki ibtada Sapa se karta hoo'n.

Safa Par Pohonchne Ke Baad:

Safa par chadh kar koshish kare'n ke Baitullah nazar aajaae. Baitullah ki taraf mutawajje ho kar teen (3) martaba Allahu Akbar kahe'n aur ye kalimaat teen (3) baar dohraae'n:

Allah ke alaawa koi maabood nahi, wo akela hai,
uska koi shareek nahi. Baadshaahat aur taareef usi
ke liye hai aur wo har cheez par khoob qaadir hai.
Allah ke siwa koi Ilaah nahi, wo akela hai, usne apna
waada poora kiya, apne bande ki madad farmaai,
aur us akele ne kai lashkaro'n ko shikast di.¹⁸³

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ
وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Note: Is mauqa par haaht uthaa kar mazeed duaee'n kare'n.

Safa Se Marwa Ki Taraf:

Safa par zikr aur dua karne ke baad daae'n raaste se Marwa ki taraf rawaana ho'n aur sabz nishanaat (tubo'n) ke darmiyaan halki-halki si daud lagaae'n. Jo log umar-raseeda, bimaar, ya bhaari jism waale ho'n, unke liye us jagah na daunde mein koi harj nahi.¹⁸⁴

Daudne Ka Hukum Khaas Mardo'n Ke Liye Hai:

Safa aur Marwa ke darmiyaan do (2) sabz tube lighto'n (nishanaat jinhe'n "مِيلَيْنِ أَخْضَرَيْنِ" bhi kaha jaata hai) ke darmiyaan daudna sirf mardo'n ke saath makhsoos hai, aurtu'n ke liye nahi. Is silsile mein Syedna Ibne Umar ؓ aur Syeda Ayesha ؓ se ahadees marwi hain.¹⁸⁵

Sae Ke Dauraan Mein Zikr: Sapa aur Marwa ke darmiyaan Sae ke dauraan mein sirf ek (1) dua Abdullah bin Umar aur Abdullah bin Masood ؓ se mauqoofan saabit hai. Jis ki sehat Allama Albani ne "حَجَّةُ النَّبِيِّ" mein tasleem ki hai.

¹⁸⁰ Saheeh Ibne Khuzaima: V4 P233 H2765

¹⁸¹ Saheeh Muslim: Al Hajj: H1218

¹⁸² Saheeh Muslim: Al Hajj: H1218

¹⁸³ Saheeh Muslim: Al Hajj: H1218

¹⁸⁴ Saheeh Ibne Khuzaima: V4 P236 H2770

¹⁸⁵ Sunan Kubra lil Bayhaqi: V5 P84

Dua ke alfaaz you'n hain:

Aye mere Rabb! Mujhe maaf farma aur mujh par
raham farma aur toohi izzat waala aur buzurgi
waala hai.¹⁸⁶

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ الْأَعَزُّ الْأَكْرَمُ.

Is dua ke alaawa darj-e-zail hadees ke hawaale se Sae ke dauraan mein deegar duaao'n aur azkaar ka bhi suboot milta hai. Nabi-e-Akram ﷺ ne farmaya: "Safa aur Marwa ke darmiyan Sae Allah ka zikr qaaem karne ke liye muqarrar ki gai hai".¹⁸⁷

Is hadees ke pesh-e-nazar dauraan-e-Sae takbeer, tasbeeh, tamheed, tahleel, tilaawat-e-quran aur durood shareef ya aam Masnoon duaee'n karni chaahiye'n. Nez, apni zabaan mein bhi dua ki jaa sakti hai.

Marwa Pohonchne Par:

Safa se Marwa tak ek (1) chakkar poora hota hai. Yaha'n par bhi wohi aamaal sar-anjaam de'n jo safa par kiye the.

Marwa Se Safa Ki Taraf:

Marwa par dua karne ke baad daae'n araf se Safa ki taraf waapas chale'n. Mardo'n ko chaahiye ke wo is taraf se bhi do (2) sabz nishanaat ke darmiyaan halki-halki si daud lagaae'n aur Safa par chadhte hue wohi duaee'n padhe'n jo Sae ke aaghaaz mein safa par padhi thee'n. Safa tak pohonch kar doosra chakkar mukammal hoga. Isi tarah mazeed paanch chakkar lagaae'n. Is tarah saatwaa'n aur aakhri chakkar Marwa par khatam hoga.

Tambihaat:

- ① Safa se Mara tak ek (1) chakkar aur Marwa se Safa tak doosra chakkar shumaar hoga.
- ② Masjid-e-Haraam ki tausee ke baad Safa aur Marwa ko Masjid-e-Haraam mein shaamil kar liya gaya hai, lehaza ab Haiz aur Nifaas waali aurto'n ka unki Sae karna jaaez nahi. Doosri wajah ye bhi hai ke Sae, Tawaaf ke baad ki jaati hai. Jab aisi khatoon Tawaaf nahi karegi to Sae bhi nahi karegi.
- ③ Sae ke liye wazoo shart nahi hai, albatta ba-wazoo Sae karna ziyaada behtar hai. Agar dauraan-e-sae wazoo toot jaae to dobara wazoo karna zaroori nahi.
- ④ Agar kisi uzr ki wajah se chalte hue Sae karne mein dushwaari ho to sawaari par bhi Sae ki jaa sakti hai.¹⁸⁸
- ⑤ Sae ke liye Cycle-redhi (Wheel Chair) kiraa par dastiyaab ho jaati hai, lehaza us par Sae ki jaa sakti hai.
- ⑥ "مِثْلَيْنِ أَحْضَرَيْنِ" (do (2) sabz tube lighto'n ke darmiyaan jaha'n se daud kar guzarna hai) ke alaawa baaqi Sae aam maamool ki chaal se karni hai, daudna nahi hai.

Sae Ka Munqata Ho Jaana:

Agar kisi uzr ke baais Sae ka silsila rokna pade to uzr khatam hone ke baad baqiya Sae usi jagah se shuroo kare'n jaha'n se munqata hui thi.

¹⁸⁶ Musannaf Ibne Abi Shaiba: H15562; Hajjah an Nabi (s) lil Albani

¹⁸⁷ Saheeh Ibne Khuzaima: V4 P222 H2738

¹⁸⁸ Sharah As Sunnah lil Baghwi: V7 P142 H1922

Saee Mein Taakheer:

Tawaf ke baad agar Saee mein kisi uzr ki wajah se der ho jaae to koi harj nahi.¹⁸⁹

Masla: Agar Saee ke chakkaro'n mein shak ho jaae, Saee ke dauraan mein agar chakkaro'n ki taadaad mein shak ho jaae to Tawaaf ki tarah kam taadaad par yaqeen karte hue baqiya chakkar poore kare'n. Masalan: Ek (1) shakhs ko shak hai ke teesra chakkar hai ya chauhta, to usey chaahiye ke wo usey teesra hi samjhe aur mazeed chaar (4) chakkar lagaae.

Hajaamat: Hajj-e-Tamatto karne waale ko chaahiye ke Umrah ki Saee se faraaghat ke baad sar ke baal mundwaae ya katwaae.¹⁹⁰ Lekin katarwaana afzal hai.¹⁹¹

Masla: Mohrim agar apni hajaamat khud karle ya do (2) shaks ek-doesre ki hajaamat bana de'n to dono tarah jaaez hai.

Masla: Hajj-e-Ifraad ya Hajj-e-Qiraan karne waale hazraat agar Mina jaane se qabl Saee kar le'n to Saee ke baad baal na mundwaae'n. Kyou'nke unke liye ek (1) hi Saee zaroori hai. Wo baal dus (10) Dhul Hajja ko mundwaae'n, ya katarwaae'n, aur agar pehle Saee nahi ki to us roz Saee kare'n.

Poore Sar Ke Baal Mundwaae Jaae'n:

Umrah ya Hajj karne waale ko chaahiye ke poore sar ke baal mundwaae ya katwaae. Nabi ﷺ ki sunnat-e-mubaaraka yehi hai.

Aurto'n Ke Liye Baal Katwaana:

Aurte'n Saee mukammal karne ke baad kuch baal kaat le'n. Unke liye sar mundwaana jaaez nahi.¹⁹²

Ehraam Kholna: Umrah aur Hajj-e-Tamatto karne waale hazraat hajaamat ke baad Ehraam khol de'n, unka Umrah mukammal ho gaya.¹⁹³

Tambeeh: Baaz Mo'tamireen aur Hujjaaj Saee ke ikhtetaam par wahaa'n Marwa par khade-khade apne sar par daae'n-baae'n se chand tik lagwa kar apne zo'm¹⁹⁴ mein halaal ho jaate hain. Ye kaam saraasar khilaaf-e-sunnat hai. Jab tak mukammal sar se baal na utaare jaae'n insaan halaal nahi hota.

① Ye baat bhi mashoor hai ke jo shakhs pehla Hajj ya Umrah kare wo to sar par ustara phirwaae aur baad-azee'n usey ikhteyaar hai. Chaahе wo baal chote karwaae ya machine phirwaae, uske liye sab baraabar hai. Halaa'nke Hajj ya Umrah pehla ho ya daswaa'n, har dafa ustara phirwaana afzal aur baal chote karwaana jaayaz hai.

② Saee ke khatam hone ke baad do (2) rakat nawaafil adaa karne ka koi suboot nahi hai.

③ Umrah ke baad Tawaaf-e-Widaa nahi hai.

④ Tawaaf ke dauraan mein Baitullah par nazar nahi padni chaahiye. Ye baat bhi saraasar banaawati hai. Is liye dauraan-e-tawaaf baitullah par nazar padne mein koi harj nahi.

Wazaahat: Hajj-e-Ifraad ya Hajj-e-Qiraan karne waale badastoor Ehraam mein rahe'nge aur jo log Ehraam chuke hain unhe'n chaahе'n ke wo faarigh auqaat mein nafil namaz, tawaaf, aur tilaawat-e-quran bakasrat kare'n. Taake is baabarkat muqaam par nekiyo'n ke husool mein ziyaada se ziyaada faaeda uthaaya jaae.

¹⁸⁹ Fiqa as Sunnah: V1 P743. Ataa aur Hasan Basri ؓ ka yehi fatwa hai.

¹⁹⁰ SB: Al Hajj: H1729

¹⁹¹ SB: Al Hajj: H1731

¹⁹² Sunan Abu Dawood: Al Manaasik: H1985

¹⁹³ SB: Al Umrah: H1795

¹⁹⁴ T: (زُعم) Gumaan, zann [Rekhta]

- Yaad rakhe'n ke (1) safar mein ek (1) Umrah karna hi afzal hai.

Hajj Se Qabl Madina Jaane Waale Hajjaaj-e-Ikram:

Jo Hajjaaj Ikram Umran karne ke baad aur Hajja karne se pehle Madina Munawwara ziyaarat ke liye jaate hain unhe'n yaad rakhna chaahiye ke agar wo ek (1) aur Umrah karna chaahte hain to Madina se waapsi par muqaam-e-Dhul Hulaifa (Aabaar-e-Ali) se Ehraam baandh kar aae'n aur Makka pohonch kar Umrah adaa kare'n. Agar Hajj-e-Tamatto kar rahe hain to Umrah ke baad baal katwa kar Ehraam khol de'n aur agar Hajj-e-Qiraan ka irada hai to baal katwaae'n na Ehraam khole'n.

Tanyeem (Masjid-e-Ayesha ﷺ) Se Umrah Karna:

Tanyeem se Umrah karna mashroo¹⁹⁵ hai.¹⁹⁶

¹⁹⁵ T: (مَسْرُوع) Jaaez, muwaafiq, (shariyat ki rau se) mutaiyyan, muqarrar [Rekhta]

¹⁹⁶ Nadhra at Tanyeem Fee Hukum al Umrah min at Tanyeem lil Abu Abdullah Muhammad bin Mustafa

Baab 8: Hajj-e-Tamatto Ka Bayaan

Hajj-e-Tamatto karne waale 8 Dhul Hajja ko fajr ki namaz adaa karne ke baad apni rahaish-gaah se Hajj ki niyyat karte hue Ehraam baandhe'n aur Mina ki taraf jaate hue Talbiya shuru kar de'n. Jabke "Hajj-e-Qiraan" ya "Hajj-e-Ifraad" karne waale Miqaat se baandhe hue Ehraam mein 8 Dhul Hajja ko Mina ki taraf rawaana hote waqt Talbiya pukaare'n.

Mina Rawaangi Ka Waqt:

Mina Jaane ke liye kisi waqt ka taayyun nahi hai. Albatta zohar ki namaz se phele-pehle Mina pohonch jaana chaahiye.¹⁹⁷

Mina Mein Qiyaam Aur Namazo'n Ki Adaaegi:

Zohar, Asr, Maghrib, Isha aur Fajr ki namaze'n Mina mein apne-apne waqt par adaa kare'n. Nez, Zohar, Asr aur Isha qasr adaa kare'n. Nabi-e-Kareem ﷺ ki sunnat-e-mubaaraka yehi hai. Lekin yaha'n Muzdalifa aur Arafaat ki tarah namaze'n jamaa nahi ho'ngi, har namaz apne waqt par padhi jaaegi.¹⁹⁸

Yaad rakhiye! Zohar, Asr aur Isha ko qasr karke padhna tamaam haajiyo'n ke liye zaroori hai. Khwah Makkah ke muqem ho'n ya baahar ke rehne waale ho'n. Hajjat-ul-Wida ke mauqa par Nabi ﷺ ne bila-istishna¹⁹⁹ tamaam hujjaaj ko namaz qasr padhaai aur Ahle Makka ko apni namaz poori karne ka hukum nahi diya.²⁰⁰ Is ke bar-aks Fatah Makka ke mauqa par Aap ﷺ ne khud to namaz qasr padhi aur Ahle Makka se kaha ke tum anamaz poori kar lo, is liye ke ham to musaafir hain.²⁰¹

Arafaat Rawaangi Ka Waqt

9 Dhul Hajja Ko sooraj tuloo hone ke baad Maidan-e-Arafaat ki taraf rawaana hona chaahiye.²⁰²

Note: Makka se Mina aur Mina se Arafaat jaane waalo'n ke liye paidal chalne ka alag raasta banaaya gaya hai. Jise "Tareeq-ul-Musaah" kaha jaata hai. Is raaste par hukumat-e-saudiya ki taraf se jagah-jagah thande paani ka intezaam kiya gaya hai.

Masla: Mina se Arafaat jaana sawaari par afzal hai yak-e-paidal?

Baaz log sawaari ki sahoolat hone ke bawajood paidal chalne ki mashaqqat ko sawaab jaan kar paidal chalte hain. Yaad rakhe'n ke Rasool Allah ﷺ ne ye safar sawaari par tae farmaya tha. Kyou'nke ye kaafi lamba safar hai aur waha'n jaa kar ibaadat aur zikr-o-azkaar karne hote hain to jo shakhs paidal jaaega wo kabhi is qaabil nahi reh sakta ke mukammal chusti aur dillagi se azkaar kar sakey. Lehaza har-do lehaaz se sawaari hi afzal aur mustahab hai. Jamhoor ulama bhi isi ke qaael hain.²⁰³

Raaste Ka Amal:

Mina se Arafaat jaate hue Takbeer "الله أكبر" (Allahu Akbar), Tahleel "لَا إِلَهَ إِلَّا اللَّهُ" (Laa Ilaaha Ilallahu), aur Talbiya "لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ" (Labbaik Allahumma Labbaik) pukaarna Masnoon hai. 9 Dhul Hajja ke baad waqtan-fawaqtan takbiraat-e-eid bhi padhi jaa sakti hain.²⁰⁴

¹⁹⁷ Saheeh Muslim: Al Hajj: H1218

¹⁹⁸ Saheeh Muslim: Al Hajj: H1218

¹⁹⁹ T: (يَا إِسْتَيْثَا) Baghair kisi ko alag kiye hue [Rekhta]

²⁰⁰ Saheeh Muslim: As Salah: H696

²⁰¹ Sunan Abu Dawood: Salat us Safar: H1229

²⁰² Saheeh Muslim: Al Hajj: H1218

²⁰³ Adh Da'baqah (الضعيفة) lil Albani: H495

²⁰⁴ Saheeh Muslim: Al Hajj: H1284-1285

Masnoon Amal:

Nabi ﷺ ne Maidan-e-Arafaat mein daakhil hone se qabl Waadi-e-Nimrah (ab isi naam se yaha'n masjid hai) mein aaraam kiya. Suraj dhalne ke baad aapne yaha'n khutba irshad farmaya. Phir Zohar ke waqt zohar aur Asr jamaa aur qasr karke adaa faraa'e'n. Unke darmiyan koi nafli namaz nahi padhi. Iske baad aap Maidan-e-Arafaat mein dhaakil hue.²⁰⁵

Is hadees ki raushni mein Hujjaaj-e-Ikram ko chaahiye ke wo Maidan-e-Arafaat mein khema-zan hone ki bajaaye Masjid-e-Nimrah mein thehre'n. Agar masjid mein jagah na mil sakey to uske qareeb kisi jagah par thehre'n. Yaha'n Hajj ka khutba sune'n aur zohar-o-asr ki namaze'n (jama-taqdeer ki soorat mein) ba-jamaat adaa kare'n. Baad-azaa'n Maidan-e-Arafaat mein wuqoof kare'n.

Wuqoof-e-Arafaat Ke Ahem Masaael:

① Maidan-e-Arafaat mein Zohar aur Asr ki namaze'n jamaa-taqdeer aur qasr karke adaa karna sunnat hai aur poori namaze'n padhna khilaaf-e-sunnat hai.

② Maidan-e-Arafaat mein wuqoof, hajj ka buniyaadi rukn hai. Agar kisi shakhs ne Hajj ke tamaam manaasik adaa kar liye, lekin Maidan-e-Arafaat mein wuqoof nahi kiya to uska Hajj nahi hoga.

③ Agar koi shakhs Arafaat mein der se pohoncha aur usne 9 aur 10 Dhul Hajja ki darmiyaani raat ko Fajr se pehle-pehle kisi waqt Maidan-e-Arafaat mein thodi der ke liye bhi wuqoof kar liya to uska Hajj ho jaaega.²⁰⁶

④ Maidan-e-Arafaat mein wuqoof karne ke liye koi khaas jagah mutaiyyan nahi hai. Nabi ﷺ ne Jabal-e-Rahmat ke qareeb wuqoof kiya aur farmaya: "Maine yaha'n wuqoof kiya hai, jabke saara Arafaat jaae wuqoof (theherne ki jagah) hai".²⁰⁷

Lehaaza Jabal-e-Rahmat par chadhna aur us par maangi gai dua ko ziyaada ahem samajhna ye sab man-ghadat baate'n hain.

⑤ Maidan-e-Arafaat ke chaaro'n taraf peele rang ke bade-bade board lagey hue hain, jo uski hadd-bandi ki nishaandahi karte hain.

⑥ Masjid-e-Nimrah ka kuch hissa Maidaan-e-Arafaat mein aur ziyaada-tar uski hudood se baahar hai. Jaisa ke dono jaanib lagey hue borad se nishandahi ki gai hai. Lehaza Hujjaaj-e-Ikram ko chaahiye ke wo khutba-e-hajj aur namazo'n ke faruan baad Masjid-e-Nimrah se aagey chal kar Maidan-e-Arafaat mein wuqoof kare'n, warna hudood-e-arafaat se baahar wuqoof se Hajj baatil aur zaaya ho jaaega.

⑦ Baaz log lafz-e-wuqoof se sirf khada rehna hi Masnoon samajhte hain, ye baat bila-daleel hai. Aur apne aap ko mashaqqat mein daalne ke siwa kuch nahi.

Maidan-e-Arafaat Mein Kasrat Se Duaae'n Karna:

Yaum-e-Arafa (9 Dhul Hajja) aur Maidan-e-Arafaat qubooliyat-e-du aka behtareen din aur behtareen jagah hai. Is din ki behtareen dua jo Nabi ﷺ ke alaawa tamaam Ambiya ﷺ ne bhi maangi, ye hai:

Allah ke siwa koi maabood (e barhaq) nahi hai. Wo akela hai. Uska koi shareek nahi hai. Usi ke liye baadshaahi aur usi ke liye sab taareef hai aur wo har shae par khoob khudrat rakhne waala hai.²⁰⁸

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

²⁰⁵ Saheeh Muslim: Al Hajj: H1218

²⁰⁶ Sunan Nasai: Manaasik-ul-Hajj: H3019

²⁰⁷ Saheeh Muslim: Al Hajj: H1218

²⁰⁸ Jaame Tirmizi: Ad Daawaat: H3585

Yaum-e-Arafa, Jahannum Ki Aag Se Baraa-at Ka Din:

Hazrat Ayesha رضي الله عنها se riwayat hai ke Nabi ﷺ ne farmaya: “Arfa ke siwa koi aur din aisa nahi hai ke jis mein Allah Ta’ala is kasrat se bando’n ko (jahannum ki) aag se azaad karta ho, us roz Allah apne bando’n ke bohot qareeb hota hai aur farishto’n ke saamne un (haajiyo’n) ki wajah se fakhr karta aur farishto’n se poochta hai ke ye log kya chaahte hain?” Yaane apni duniyawi zaroorato’n ke bawajood mujhse sirf meri maghfirat aur razamandi ke talabgaar hain.²⁰⁹

Masla: Maidan-e-Arafaat mein qibla-rukhs ho kar haath uthaa kar duaee’n karni chaaahiye.²¹⁰

Yaad rakhiye! Namazo’n se faraaghat ke baad sooraj ghuroob hone tak idhar-udhar ghoomne-phirne, sone ya fuzool guftagu karne ke baaaae us waqt ko azkaar aur duaao’n mein sarf karna chaaahiye. Ye muqaam aur ye mawaaqe baar-baar mayassar nahi aate. Lehaza unse bharpoor faaeda uthaane ki koshish karni chaaahiye.

Hajj-e-Akbar Ki Istelaah:

Aksar logo’n mein ye mashoor hai ke agar Juma ke din Hajj, yaane Yaum-e-Arafa ho to ye Hajj, “Hajj-e-Akbar” hai. Aur uska ajr-o-sawaab ziyaada hai. Ye baat bila-daleel hai. Quran-e-Majeed mein:

Hajj-e-Akbar Ke Din.²¹¹

يَوْمَ الْحَجِّ الْأَكْبَرِ

9 Dhul Hajja (Yaum-e-Arafa) ko kaha gaya hai, khwah wo kisi bhi din aae.

Arafaat Se Muzdalifa Rawaangi

Sooraj ghuroob hone ke baad namaz-e-maghrib adaa kiye baghair Arafaat se Muzdalifa rawaana hona chaaahiye. Yehi Masnoon amal hai.²¹²

- Raaste mein itmenaan, sanjeedgi, aur wiqaar ko malhooz rakha jaae.²¹³
- Saath-saath Talbiya bhi padhte rehna chaaahiye, kyou’nke Nabi ﷺ dus (10) Dhul Hajja ke din Jamrah-e-Aqaba ko kankariya’n maarne tak talbiya pukaarte rahe.²¹⁴

Muzdalifa Mein Jama Bain-as-salatain:

Muzdalifa pohonch kar jaha’n bhi jagah mile theher jaae’n. Sab se pehle azaan aur aqaamat keh kar Maghrib ki namaz adaa ki jaae, baad-azaa’n doosri aqaamat se Isha ki namaz qasr (do (2) rakat) adaa ki jaae. Is mauqa par Nabi ﷺ ne sunnate’n ya nawaafil ya witr adaa nahi farmaae. Balke aap Isha ki namaz padh kar so gae aur raat ko Tahajjud bhi adaa nahi farmaai, kyou’nke aap Fajr tuloo hone tak soe rahe.²¹⁵

Tambeeh: Baaz logo’n ko kheme ek (1) hi jagah a lot kiye jaate hain, wo Mina mein de diye jaae’n ya Muzdalifa mein. Jab Mina ki raate’n aae’ngi to Saudi Ulama Committee ka fatwa hai ke Muzdalifa ke kheme Mina ke hukum mein ho’nge. Yaane Muzdalifa waale log apne khemo’n mein rahe’nge, unhe’n Mina nahi jaana kyou’nke ab sab kheme ek-doosre se mile hue aur muttasil hain. Lehaza sab ek (1) hi ke hukum mein hain aur jab Muzdalifa ki raat aaegi to wo kheme haqeeqi Muzdalifa hi mein hain. Bilkul a’laa-haazal-qiyaas²¹⁶ yehi masla Mina ki raato’n mein bhi hai.²¹⁷

²⁰⁹ Saheeh Muslim: Al Hajj: H1348

²¹⁰ Sunan Nasai: Al Hajj: H3014

²¹¹ Surah at Tauba 9: 3

²¹² Saheeh Muslim: Al Hajj: H1218

²¹³ Saheeh Muslim: Al Hajj: H1218

²¹⁴ SB: Al Hajj: H1543-1544

²¹⁵ Saheeh Muslim: Al Hajj: H1218

²¹⁶ T: (عَلَىٰ بُدَالِقْيَاسٍ) Is par qiyaas karke, is khayaal ke mutaabiq [Rekhta]

²¹⁷ Fataawa Lajnah ad Daaimah: Fatwa No.: 10884

Namaz-e-Fajr Aur Uske Baad Dua:

Muzdalifa mein Nabi ﷺ ne fajr ki namaz subh-saadiq ke baad, magar aam dino'n ki nisbat qadre jaldi padhi.²¹⁸

Namaz-e-Fajr ke baad Masha'r-ul-Haraam (مشعر الحرام) (Muzdalifa mein ek (1) pahaadi) ke qareeb qibla-rukh khade ho kar khoob duaee'n maangi jaae'n.²¹⁹

Wazaahat: Arafaat aur Mina ki tarah Muzdalifa mein bhi chaaro'n taraf nishanaat lagey hue hain, jo uske aaghaaz aur ikhtetaam-e-hudood ki nishandahi karte hain. Uske andar kisi bhi jagah sabh-basri aur fajr ki namaz ke baad duaee'n maangi jaa sakti hain.

Masla: Jis shakhs ne namaz-e-fajr Muzdalifa mein paa-li uska wuqoof-e-muzdalifa durust hai.²²⁰

Kamzor Aur Bimaar Logo'n Ka Muzdalifa Ki Raat Hi Mina Chale Jaana:

Kamzor, bimaar, bacche aur bhaari jasaamat waale log chaand ke ghuroob hone tak Muzdalifa mein qiyaam karke raat ke pichle hisse mein Mina chale jaae'n to unke liye ijaazat hai.²²¹

Tambihaat:

- ① Jamaraat ko maarne ke liye kankariyaa'n Mina se lena Masnoon hai.²²² Agar koi shakhs Muzdalifa se kankariya'n le leta hai to bhi koi harj nahi. Albatta jamaraat ko maari hui kankariyaa'n nahi leni chaahiye.
- ② Baaz log Muzdalifa se kankariyaa'n jamaa karne ke baad un ko paani se dhote hain. Ye man-ghadat fe'l hai.
- ③ Kankariyaa'n chane ke daane ke baraabar ya usse kuch badi honi chaahiye.²²³

Muzdalifa Se Mina Rawaangi:

Muzdalifa mein namaz-e-fajr adaa kar ke Masha'r al Haraam par dua maangne aur khoob raushni ho jaane ke baad, sooraj tuloo hone se pehle Mina ki taraf rawaana hona chaahiye. Yehi Masnoon hai.²²⁴

Raaste Mein Talbiya:

Mina ki taraf aate hue raaste mein Talbiya pukaarte rahe'n.²²⁵

Waadi-e-Muhassir Ke Aadaab:

Muzdalifa aur Mina ke darmiyaan Waadi-e-Muhassir hai, jaha'n Abraha aur uska Lashkar haathiyo'n samet chote-chote parindo'n ki sang-baari se halaak hua tha. Us waadi se tezi se guzre'n.²²⁶

Dus (10) Dhul Hajja Ke Ahem Aamaal

Dus (10) Dhul Hajja (Yaum un Nahr) ko bit-tarteef chaar (4) ahem kaam sar-anjaam diye jaate hain:

Pehla Kaam: Jamra-e-Aqaba Ko Kankariyaa'n maarna:

Sooraj tuloo hone ke baad se zawaal tak Jamra-e-Aqaba (jise Jamra-e-Kubra bhi kehte hain) ko saat (7) kankariyaa'n maari jaae'n. Ye waajib hain, kyou'nke Nabi ﷺ ne kankariyaa'n maarte hue farmaya: "Mujh se Hajj ke ahkaam seekh lo".²²⁷

Masla: Kankariyaa'n maarne se qabl Talbiya band kar de'n, kyou'nke Nabi ﷺ ne isi tarah kiya tah.²²⁸

²¹⁸ SB: Al Hajj: H1682

²¹⁹ Saheeh Muslim: Al Hajj: H1218

²²⁰ Jaame Tirmizi: Al Hajj: H889

²²¹ SB: Al Hajj: H1679; Saheeh Muslim: Al Hajj: H1290

²²² Sunan Nasai: Manaasik-ul-Hajj: H3060

²²³ Saheeh Muslim: Al Hajj: H1299

²²⁴ Saheeh Muslim: Al Hajj: H1218

²²⁵ SB: Al Hajj: H1685

²²⁶ Saheeh Muslim: Al Hajj: H1218

²²⁷ Saheeh Muslim: Al Hajj: H1297

²²⁸ SB: Al Hajj: H1686-1687

Kankariyaa'n Maarne Ka Tariqa

Kankariyaa'n maarne waala aisi jagah khada ho jaha'n Makka Mukarrama uske baae'n aur Mina daaee'n jaanib ho, yaane Jamra ke junooob ki taraf khada ho. Lekin agar ye naamumkin ho to kisi taraf se bhi kankariyaa'n maari jaa sakti hain.²²⁹

- Har kankari "الله أكبر" kehte hue maari jaae.²³⁰
- Saato'n kankariyaa'n ek-ek karke maari jaae'n.²³¹
- Agar koi shaksh ek (1) hi baar saato'n kankariyaa'n maar deta hai to ye ek (1) shumaar ho gi. Usey ek-ek karke mazeed che (6) kankariyaa'n maarna ho'ngi.
- Kankariyaa'n maarne ke baad yaha'n dua ke liye na ruke'n, kyou'nke Nabi ﷺ ne Jamrah-e-Aqaba ko kankariya'n maarne ke baad dua nahi ki.²³²

Tambeeh:

① Saudi hukumat ne Jamaraat par nihaayat kushaada chaar (4) manzila pul bana diye hain. Jamaraat ke sutoono'n ko pulo'n mein se guzaar kar bualand kar diya gaya hai. Ab unke oopar se bhi kankariyaa'n maarne ki sahoola maujood hai.

② Jamaraat ko kankariyaa'n itteba-e-sunnat mein maari jaati hain. Lehaza is mauqa par ye samajhte hue ke ham shaitan ko kankariyaa'n maar rahe hain, zabaan se gaali dena, joote maarna ya behooda guftagu karna ghalat hai.

Kankariyaa'n Maarne Mein Niyaabat²³³:

Kamzor, boodhe, bacche aur uzr waali aurtu'n ki taraf se koi doosra bhi kankariyaa'n maar sakta hai. Iska tariqa ye hai ke pehle apni taraf se saat (7) kankariyaa'n maare, phir doosre shakhs ki taraf se niyyat kark uski taraf se maare. Bil-farz agar kankariyaa'n maarne waala haaji nab hi ho to wo kisi ki taraf se ramee kar sakta hai.

Ramee Mein Taakheer:

Agar zawaal tak Jamra-e-Aqaba ko ramee nahi kar sakey, balke baad mein ki hai to bhi koi harj nahi.²³⁴

Doosra Kaam: Qurbani Karna:

Dus (10) Dhul Hajj aka doosra kaam qurbani karna hai. Hajj-e-Qiraan aur Hajj-e-Tamatto karne waale par qurbaani waajib hai. Agar Qaair aur Mutamatte ke paas qurbani ki istetaa-at na ho to usey aiyyaam-e-hajj mein teen (3) aur waapas ghar aakar saat (7) roze rakhne chaahiye. Albatta Hajj-e-Ifraad karne waale par qurbani waajib nahi hai. Haa'n agar wo nafli karna chaahne to kar sakta hai.²³⁵

Aisa Haaji ye teen (3) roze 9 Dhul Hajja se pehle-pehle rakh le to behtar hai, warna 10 Dhul Hajja ke baad Aiyyaam-e-Tashreeq (11, 12, 13 Dhul Hajja) mein rakhna zaroori hoga. Kyou'nke Rasool Allah ﷺ ne Hajj ke dauraan mein 9 Dhul Hajja (Yaum-e-Arafa) ka roza nahi rakha.²³⁶

Aur 10 Dhul Hajja Eid ka din hai. Nez, ayyaam-e-tashreeq ke baad aiyyaam-e-hajj waise hi khatam ho jaate hain. Shayad isi liye baaz Sahaba Ikram ﷺ se ye roze un dino'n mein rakhna saabit hai.²³⁷

²²⁹ SB: Al Hajj: H1748

²³⁰ SB: Al Hajj: H1750

²³¹ SB: Al Hajj: H1750

²³² SB: Al Hajj: H1751

²³³ T: (نِيَابَت) Naaeb hona, qaaem-muqaam, jaanashini
[Rekhta]

²³⁴ SB: Al Hajj: H1723

²³⁵ Surah al Baqara 2: 196; SB: Al Hajj: H1691

²³⁶ SB: H1989

²³⁷ SB: As Saum: H1996-1999

Qurbani Ke Ahkaam-o-Masaael

① Mina ya Makka mein kisi bhi jagah (hudood-e-haram ke andar) qurbani karna jaaez hai.²³⁸

Tambeeh: Agar kisi wajah se kisi par damm (bataur-e-fidiya qurbani karna) laazim aata hai to ye damm bhi hudood-e-haram mein dena hoga. Magar damm waale jaanwar ka gosht wo Haaji nahi khaa sakta, jisne damm diya hai, balke wo sirf waha'n ke fuqara ka haq hai.

② Agar 10 Dhul Hajja ko kisi wajah se qurbani nahi kar sakte, to ayyaam-e-tashreeq, yaane 11, 12, aur 13 Dhul Hajja ke ghuroob-e-aftaab tak kisi bhi waqt qurbani kar sakte hain.²³⁹

③ Istetaa-at ke mutaabiq agar koi shakhs ek (1) se ziyaada qurbaaniyaa'n karna chaahne to ye bhi Rasool Allah ﷺ ki sunnat hai.²⁴⁰

④ Kisi doosre se bhi qurbani ka jaanwar zibah karaaya jaa sakta hai. Nabi ﷺ ne khud bhi oont zibah kiye aur kuch ke liye Syedna Ali ؑ ko hukum diya.²⁴¹

⑤ Hajj ki qurbani ke liye wohi sharaaet hain jo Eid-ul-Adha ki qurbani ke liye hain.

⑥ Apne jaanwar ki qurbani se khud gosh khaana Masnoon hai.²⁴²

Tambeeh: Aaj-kal qurbani ki raqam bank ya makhsos counter par jamaa karaane ka bhi intezaam hai, jiske tahat bank khud jaanwar khareedta aur Mina mein zibah karta hai. Taaham ye sahoorat bhi maujood hai ke jo apni qurbani khud karna chaahne wo waha'n mazbah mein jaa kar apni pasand se khareed kar qurbani kar sakta hai. Choo'nke pehle qurbani ka aksar gosht zaaya ho jaata tha. Is liye hukumat-e-saudiya ne is scheme ke zariye gosht mehfooz karke mustahiqeen tak pohonchaane ka bandobast kiya hai. Lehaza is taur par raqam jamaa karaana bhi jaaez hai.

⑦ Jo shakhs apna jaanwar khud zibah karna chaahne wo “بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ” keh kar zibah kare.²⁴³

Oont aur Gaae mein saat-saat (7-7) aadmi shareek hoakte hain.

Teesra Kaam: Hajaamat:

10 Dhul Hajj aka teesra kaam baal mundwaana ya katwaana hai. Hajaamat se mutaalliq wohi ahkaam hain jin ka bayaan pehle guzar chuka hai.

Ehraam Ki Paanbandiyaa'n Khatam:

Qurbani aur Hajaamat ke baad abh Ehraam ki tamaam paanbandiyaa'n khatam ho chuki hain. Sirf biwi se mujaama-at²⁴⁴ ki paanbandi badastoor baaqi hai. Hujjaaj-e-Ikram Ehraam khol de'n. Isey “Tahallul-e-Asghar” bhi kehte hain.

Chautha Kaam: Tawaaf-e-Ziyaarat “إِفَاضَةٌ” Ifaadah:

Chautha aur aakhri kaam tawaaf-e-ziyaarat hai. Ise Tawaaf-e-Ifaadah bhi kehte hain. Ye tawaaf, Hajj ka rukn hai. Is tawaaf mein Ehraam (إِحْرَام), Idhtebaa (إِضْطِبَاع), aur Ramal (رَمَل) ki koi zaroorat nahi. Albatta baawazoo hone, Hajr-e-Aswad ko bosa dene ya istelaam, ya ishaara karne aur zikr-o-azkaar karne ke wohi masaael hain jin ka zikr pehle guzar chuka hai.

²³⁸ Sunan Abu Dawood: Al Hajj: H1937

²³⁹ Sunan Kubra lil Bayhaqi: V9 P395

²⁴⁰ SB: Al Hajj: H1712

²⁴¹ Saheeh Muslim: Al Hajj: H1218

²⁴² Saheeh Muslim: Al Hajj: H1218

²⁴³ SB: Al Adhaahi: H5558

²⁴⁴ T: (مُجَامَعَت) Jinsi milaap, mubaasharat, ham-bistari [Rekhta]

Hujjaaj-e-Ikram agar kisi uzr ki wajah se us din Tawaaf na kar sake'n to Ayyaam-e-Tashreeq "اَيَّامُ تَشْرِيقٍ" mein kisi bhi waqt kar sakte hain.

Albatta baaz ulama ke nazdeek Sunan Abu Dawood ki Hadees²⁴⁵ ko madde nazar rakhte hue ghuroob-e-shams tak agar Tawaaf-e-Ifaadah nahi kiya to dobara Mohrim par Ehraam ki paabandiyaa'n aad ho jaa'ngi, yaha'n tak ke wo Tawaaf-e-Ifaadah kar le.²⁴⁶

Lekin Shaikh Uthaimen aur Ibne Baaz ؒ waghaira ne is hadees ko mukhtalif lehaaz se Zaeef qaraar diya hai. Bana-baree'n agar ghuroob-e-shams se pehle-pehle Tawaaf-e-Ifaadah kar liya jaae to behtar hai. Taaham agar kisi maaqool uzr ki wajah se aisa na ho sakey to baad mein kar liya jaae, shayad uzr ki wajah se wo indallah maazoor samjha jaae. (والعلم عند الله)

Tawaaf-e-Ifaadah Aur Haaeza Khatoon:

Aurat 10 Dhul Hajja tak paak na ho to wo kya kare?

Jab safar-e-hijaaz ke liye aane-jaane ki ye pabandiyaa'n nahi thee'n jo ab hain, ke waapsi ki taareekh'e'n bhi muqarrar hoti hain aur tanha aurat apne qaafila aur group se alaahada bhi nahi ho sakti, to ahle qaafila ruk jaaya karte the aur jab aurat paak ho jaati to wo Tawaaf-e-Ifaadah kar leti thi. Aur phir qaafila waapsi ke liye rawaana ho jaata. Ab soorat-e-haal yaksar badal gai hai. Ab waapsi mein kisi ka ikhtiyaar nahi hai aur ek (1) din ki taakheer bhi bil-umoom mumkin nahi. Ab aurat kya kare?

Fuqaha-e-Ikram ne iske mukhtalif hal tajweez kiye hain, lekin sab mein mushkilaat hain. Jabke aurat ka ye uzr aisa hai jo uske ikhtiyaar mein nahi hai aur shariyat ne ghair-ikhtiyaar uzr mein sahoolate'n di hain. Saaheb-e-uzr ko mushkil mein nahi daala hai. Jaise mareez ko uski bimaari ki nauiyat ke etebaar se sahoolate'n di hain. Hatta ke Muztar "مُضْطَرَّ" aur laachaar ko jaan bachaane ke liye murdaar tak khaane ki ijaazat di gai hai aur Allah Ta'ala ne Quran-e-Majeed mein elaan bhi farmaya hai:

Allah Ne Tum Par Deen Mein Koi Tangi Nahi Rakhi.²⁴⁷

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ.

Allah Ta'ala Kisi Jaan Ko Uski Taaqat Se Ziyaada Mukallaf (zimmedaar) Nahi Banaata.²⁴⁸

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا.

Allah Ta'ala Tumhare Saath Aasaani Chaahta Hai Aur Tumhare Saath Tangi Nahi Chaahta.²⁴⁹

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ.

Is tarah ke aur bhi be-shumaar dalaal hain. Jab Allah Ta'ala saaheb-e-uzr ko aasaani muhaiyya fermata hai to haaeza aurat ko, jiska uzr bhi tabee aur ghair-ikhtiyaari hai, kis tarah mushkil mein daalna jaae hoga! Is liye Shaikh-ul-Islam Imam Ibne Taimiya aur unke talmeez-e-rasheed Haafiz Ibnul Qaiyyim ؒ dono ne is masle par badi tafseel se bahese'n ki hain aur fuqaha ke tajweez karda tamaam halo'n ko mizaaj-e-shariyat ke khilaaf qaraar diya hai aur khud uska ye hal tajweez kiya hai ke haaeza aurat, mustahaaza aurat ki tarah hai. Acchi tarah langot waghaira kas le aur usi haalat mein Tawaaf-e-Ifaadah karle aur us par koi damm waghaira bhi nahi hai.²⁵⁰

²⁴⁵ H1999

²⁴⁶ Manaasik-ul-Hajj wal Umrah lil Albani

²⁴⁷ Surah al Hajj 22: 78

²⁴⁸ Surah al Baqara 2: 286

²⁴⁹ Surah al Baqara 2: 185

²⁵⁰ Majmua al Fataawa: V26: P176-241; Elaam-ul-Muwaqqieen la Ibne Qaiyyim

Saudi Ulama Ka Fatwa

Asr-e-Haazir ke saudi ulama ne bhi Imam Ibne Taimiya رحمہ اللہ ki raae se ittefaaq karte hue yehi fatwa diya hai ke haaeza aurat (safar ki maujooda mushkilaat ki wajah se) langot baandh kar Tawaaf-e-Ifaadha karle kyou’nke uske liye qaafile se alag ho kar paak hone tak Makka Mukarrama mein theherna bhi naamumkin hai aur apne mulk waapas jaakar aainda saal dobaara Hajj ke liye aana bhi ya apne mulk mein jaa kar Tawaaf-e-Ifaadha ke intezaar tak haalat-e-ehraam mein rehna bhi nihaayat mushkil hai.²⁵¹

Tambeeh: Agar koi kisi wajah se Tawaaf-e-Ziyaarat nahi kar saka hatta ke Hajj ka aakhri din aagaya to usey ye rukhsat haasil hai ke wo Tawaaf-e-Widaa aur Tawaaf-e-Ziyaarat ki niyyat se ek (1) hi tawaaf karle. Is tarah ek (1) tawaaf dono ko kifaayat kar jaaega. Agar usne abhi tak Hajj ki Sae nahi ki to wo saath Hajj ki Sae bhi kar le.²⁵²

Tawaaf-e-Ziyaarat ke baad ehraam ki tamaam paabandiyaa’n khatam ho jaati hain, hatta ke biwi se taalluq ki paabandi bhi khatam ho jaati hai. Isey Tahallul-e-Akbar bhi kehte hain.²⁵³

- Agar bheed ki wajah se neechе Mataaf mein Tawaaf karna mushkil ho to doosri manzil ya chatt par bhi Tawaaf kar sakte hain.

Hajj Ki Sae: Tawaaf-e-Ziyaarat ke baad “Hajj-e-Tamatto” karne waale ke liye Hajj ki Sae bhi zaroori hai. “Hajj-e-Qiraan” aur “Hajj-e-Ifraad” karne waalo’n ne agar qabl-azeen Tawaaf-e-Qudoom ke waqt Sae nahi ki to wo bhi zaroor kare’n, warna unke liye zaroori nahi.

Is Sae ke wohi ahkaam-o-masaael hain jo pehle bayaan ho chuke hain. Albatta uske baad hajaamat zaroori nahi hai.

Tambihaat:

① Rasool Allah ﷺ ne dus (10) taareekh ko mazkoora kaam usi tarteeb se anjaam diye, agar ye tarteeb qaaem reh sakey to behtar hai aur agar un mein taqdeem²⁵⁴-o-taakheer ho jaae to koi damm ya fidiya nahi hai. Masalan: Agar kisi ne Jamrah-e-Aqaba ko kankariyaa’n maarne se qabl qurbani Karli ya qurbani se pehle hajaamat banwaali, ya hajaamat se pehle Tawaaf-e-Ifaadah (ziyaarat) aur Sae Karli to koi harj nahi hai.²⁵⁵

② Baaz log in umoor mein taqdeem-o-taakheer par damm zaroori qaraar dete hain, ye ghuloo hai. Kyou’nke Rasool Allah ﷺ ne un umoor mein taqdeem-o-taakheer karne waalo’n se farmaya tha: “Koi harj nahi, koi harj nahi”.²⁵⁶

Makka se Mina Waapsi:

Tawaaf-e-Ziyaarat aur Sae karne ke baad Hujjaaje Ikraam ko chaahiye ke wo waapas Mina aajaae’n aur raat Mina mein guzaare’n.

²⁵¹ Fatwa Arkan-e-Islam li Shaikh Uthaimeen: V1 P428-429 م ; Fataawa Islamiya (Majmua Fataawa Ulama-e-Saudi Arab): V2 P317-318 (Darussalam Edition)

²⁵² Manaasik-ul-Hajj wal Umrah: P32-36

²⁵³ Sunan Abu Dawood: Al Manaasik: H1999

²⁵⁴ T: (تَقْدِيم) Sabqat, pehel [Rekhta]

²⁵⁵ SB: Al Hajj: H1722

²⁵⁶ SB: Al Hajj: H1722

Aiyyaam-e-Tashreeq:

11, 12, 13 Dhul Hajja ko Ayyaam-e-Tashreeq kehte hain. In teen (3) dino'n ki raate'n Mina mein guzaarna waajib hai. Sirf zaroori khidmat anjaam dene waalo'n ko Mina ki raate'n Makka ya uske gird-o-nawaah mein guzaarne ki ijaazat di gai hai aur di jaa sakti hai, jiska faisla kisi siqa²⁵⁷ aalim-e-deen se karwaaya jaa sakta hai.²⁵⁸

Namazo'n Ki Adaaegi: Jo Hujjaaj Ikram Mina ki Masjid-e-Khaif ke qareeb ho'n ya unke liye Masjid-e-Khaif tak rasaai mumkin ho to unhe'n chaahiye ke wo Masjid-e-Khaif mein namaze'n ba-jamaat qasr adaa kare'n aur jin ke liye masjid tak rasaai mushkil ho, wo apne khemo'n mein namaz baajamaat qasr ka ehtemaam kare'n.

Ramee-e-Jamaraat:

In teen Aiyyaam mein rozaana teeno jamarat (Jamra-e-Oola, Jamra-e-Wusta, aur Jamra-e-Aqaba) ko sooraj dhalne ke baad kankariyaa'n maari jaae'n.²⁵⁹

Aiyyaam-e-Tashreeq Mein Ramee Ka Tariqa:

Jamrah-e-Oola jo Mina ki jaanib se pehla jamra hai, ise pehle Ramee ki jaae (ise Jamra-e-Duniya aur Jamra-e-Sughra bhi) kaha jaata hai), phir darmiyane Jamrah ko aur sab se aakhri mein Jamra-e-Aqab ko ramee ki jaae.²⁶⁰

Pehle dono jamro'n ko saat-saat (7-7) kankariyaa'n maari jaae'n aur har kankari maarte hue "اللَّهُ أَكْبَرُ" kaha jaae, phir zara hat kar dua ki jaae. Lekin teesre Jamre ko Ramee karne ke baad waha'n ruke'n aur na dua kare'n.²⁶¹

Teeno'n jamro'n ko is tarah ramee ki jaae ke Makka baae'n aur Mina daae'n jaanib ho. Agar ye mushkil ho to phir kisi bhi taraf se Ramee ki jaa sakti hai.

Aiyyaam-e-Mina Mein Allah Ka Zikr:

In aiyyaam mein bakasrat Allah Ta'ala ka zikr kare'n. Nabi ﷺ ne farmaya: "Aiyyaam-e-Tashreeq khaane, peene, aur (bakasrat) Allah Ta'ala ka zikr karne ke din hain".²⁶²

Aiyyaam-e-Tashreeq Mein Baitullah Ka Tawaaf Karna:

In aiyyaam mein Makka jaa kar Baitullah ka (nafli) Tawaaf karna bhi saabit hai.²⁶³

12 Dhul Hajja Ko Waapsi Ki Ijaazat:

Aiyyaam-e-Tashreeq ke teeno din Mina mein guzaarna Masnoon hai. Nabi ﷺ ne aisa hi kiya tha.²⁶⁴

Agar koi shakhs 12 Dhul Hajja ko waapas jaana chaahе to shar-an uski ijaazat hai. Quran-e-Majeed mein hai:

Jo Shaks Do (2) Dino'n Mein (Mina chodne ki) Jaldi
Karta Hai To Us Par Koi Gunaah Nahi Hai Aur Jo
Taakheer Karta Hai Us Par Bhi Koi Gunaah Nahi, Ba-
sharte-ke Allah Se Darne Waala Ho.²⁶⁵

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ
عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ

²⁵⁷ T: (تَقَىٰ) Motabar, jiske qaul-o-fe'l par etebaar ho, qaabil-e-etemaad [Rekhta]

²⁵⁸ SB: Al Hajj: H1745

²⁵⁹ SB: Al Hajj: H1746; Sunan Abu Dawood: Al Manaasik: H1973

²⁶⁰ SB: Al Hajj: H1751

²⁶¹ SB: Al Hajj: H1753

²⁶² Saheeh Muslim: Al Hajj: H1141

²⁶³ SB: Al Hajj: qabl hadees 1732; Sunan Kubra lil Bayhaqi: V5 P146

²⁶⁴ Sunan Abu Dawood: Al Manaasik: H1973

²⁶⁵ Surah al Baqara 2: 203

Ye ijaazat hadees se bhi saabit hai.²⁶⁶ Taaham 12 Dhul Hajja ke din waapas aane waale ko chaahiye ke wo sirf usi din ki Ramee kare aur sooraj doobne se pehle Mina ki hudood se nikal jaae. Agar Mina ki hudood chodne se qabl sooraj ghuroob ho gaya to phir 13 ki raat Mina mein guzaarna aur din ko ramee karna zaroori hoga.²⁶⁷

Agar traffic ke hujoom ki wajah se wo Mina se nahi nikal saka, hatta ke sooraj ghuroob ho gaya to koi harj nahi. Uskel iye Mina mein raat guzaarna zaroori nahi.

Tawaaf-e-Widaa:

Hajj Mukammal karne ke baad Makka Moazzama se rukhsat hone se qabl, Al Widaai Tawaaf karna waajib hai.²⁶⁸

Haaeza Ke Liye Riaayat:

Haaji ke liye Makka Mukarrama se rawaana hote waqt sab se aakhri kaam Tawaaf-e-Widaa karna hai, albatta wo aurat jo haiz se ho uske liye Tawaaf-e-Widaa zaroori nahi hai, ba-sharte-ke wo Tawaaf-e-Ziyaarat kar chuki ho.²⁶⁹

Tambeeh: Baaz log Masjid-e-Haraam se nikalte waqt ulte paao'n waapas hote hain. Aisa karna Nabi ﷺ aur Sahaba Ikram ﷺ se qat-an saabit nahi hai.

- Masjid-e-Haraam se baahar nikalte waqt baayaa'n paao'n pehle nikaale'n aur ye dua padhe'n:

Aye Allah! Beshak main tujh se tera fazal maangta hoo'n.²⁷⁰

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ.

²⁶⁶ Sunan Kubra lil Bayhaqi: V5 P152

²⁶⁷ Sunan Kubra lil Bayhaqi: V5 P152; Muwatta Imam Maalik: Al Hajj: A'n Ibne Umar Mauqoofan

²⁶⁸ Saheeh Muslim: Al Hajj: H1327

²⁶⁹ SB: Al Hajj: H1755-1757

²⁷⁰ Saheeh Muslim: Salat-ul-Musafireen: H713s

Baab 9: Madina Munawwara Aur Masjid-e-Nabawi

Madina Munawwara: Musalmano ka doosra muqaddas-tareen shahar hai. Iske baasiyo'n ne intehaai makhdooash²⁷¹ aur kade haalaat mein Nabi-e-Akram ﷺ aur Sahaba Ikram ؓ ko seene se lagaaya. You'n ye musalmano ka "دَارُ الْهِجْرَةِ" (Darul Hijra), pehli islami mamlakat ka daar-ul-khilaafa aur mujahideen-e-islam ka markaz-o-mahwar bana.²⁷²

Ise log "يَثْرِبَ" (Yathrib) ka naam diya karte the aur Nabi-e-Akram ﷺ ne ise "طَابَه" Taabah ka naam diya.²⁷³

Ye Haram-e-Makki hi ki tarah Haram (mohtaram) qaraar diya gaya.²⁷⁴

Ye qiyaamat se pehle khare aur khote ko alag-alag kar dene waali bhatti hai.²⁷⁵

Ye balda-e-jamaal qiyamat tak salaamat rahega. Iske khlaaf jo bhi makr-o-fareb ke jaal bunega, tabaah-o-barbaad ho jaaega.²⁷⁶

Iske baasiyo'n ka amal ek (1) arsa tak islami fiqa ka maakhaz raha. Is ne Taareekh-e-Islam ko "Fuqaha-e-Saba" ka thofa diya. Yaha'n bidaat ki tarweej²⁷⁷ karne waalo'n par Allah Ta'ala, farishto'n, aur tamaam logo'n ki laanat barasti hai.²⁷⁸

Yaha'n marna saraasar saadat hai. Syedna Umar ؓ Allah Ta'ala se Madina Munawwara mein shaheed hone ki dua kiya karte the, jise Allah ne sharf-e-qubooliyat se nawaaza.²⁷⁹

Jab Aap ﷺ kisi safar se palat-te to Madina Munawwara ko dekhte hi fart-e-masarrat se apni sawaari ki raftaar tez farma dete.²⁸⁰ Jab har taraf taareekiyo'n aur fitno'n ka raaj hoga, imaan madina mein simat aaega.²⁸¹

Haa'n yehi wo Madina Munawwara hai jiske liye Imam-ul-Ambiya ؑ ne Allah Ta'ala se barkat ki khusoosi dua farmaai:

Ya Allah! Jitni barkat toone Makka ko ataa farmaai hai, Madina ko usse dugni barkat ataa farma.²⁸²

اَللّٰهُمَّ اجْعَلْ بِالْمَدِيْنَةِ ضِعْفِيْ مَا جَعَلْتَ بِمَكَّةَ مِنَ
الْبَرَكَاتِ

Madina Munawwara Mein Kabhi Taaon Ki Bimaari Nahi Phaelegi:

Nabi ﷺ ne farmaya: "Madina ke raasto'n par farishte muqarrar hain, Madina mein kabhi taaon phael sakta hai na dajjaal hi daakhil ho sakega".²⁸³

Masjid-e-Nabawi Ki Ziyaarat:

Masjid-e-Nabawi un teen (3) muqamaat mein se ek (1) hai jin ki ajr-o-sawaab ke iraade se ziyaarat karna saheeh ahadees se saabit hai. Taaham ye ziyaarat Hajj aur Umrah ke aamaal mein se nahi. Agar koi shakhs Masjid-e-Nabawi ki ziyaarat kiye baghair waapas chala jaata hai to uska Hajj aur Umrah mukammal to ho jaata hai, lekin usey us azeem ajr-o-sawaab se mehroom nahi rehna chaahiye.²⁸⁴

²⁷¹ T: (مَخْدُوش) Jis mein nuqsaan ka andesha ho, waswasa kiya hua, khatarnaak [Rekhta]

²⁷² SB: Fazaael-ul-Madina: H1871

²⁷³ SB: Fazaael-ul-Madina: H1872

²⁷⁴ SB: Fazaael-ul-Madina: H1867

²⁷⁵ SB: Fazaael-ul-Madina: H1871, 1883

²⁷⁶ SB: Fazaael-ul-Madina: H1877

²⁷⁷ T: (تَرْوِيج) Riwaaj, shohrat, ishaa-at [Rekhta]

²⁷⁸ SB: Fazaael-ul-Madina: H1867

²⁷⁹ SB: Fazaael-ul-Madina: H1890

²⁸⁰ SB: Fazaael-ul-Madina: H1886

²⁸¹ SB: Fazaael-ul-Madina: H1876

²⁸² SB: Fazaael-ul-Madina: H1885

²⁸³ SB: Fazaael-ul-Madina: H1880

²⁸⁴ SB: Fazal as Salah Fee Masjid Makkah wal Madina: H1189

Masjid-e-Nabawi ﷺ Mein Namaz Ki Fazeelat:

Saheeh Ahadees ki raushni mein Masjid-e-Haram ke siwa Masjid-e-Nabawi ﷺ mein ek (1) namaz, deegar masaajid ki nisbat ek-hazaar (1000) namaz se afzal hai.²⁸⁵

“رَوْضَةٌ مِّن رَّيَاضِ الْجَنَّةِ” Raudha Tum Min Riyaadhil Jannah:

Masjid-e-Nabawi mein Mimbar-e-Rasool ﷺ se le kar Aap ﷺ ke Hujra-e-Mubaaraka tak ki jagah ko Nabi ﷺ ne “رَوْضَةٌ مِّن رَّيَاضِ الْجَنَّةِ” (Baaghaat-e-Bahisht mein se ek (1) baagh) qaraar diya hai.²⁸⁶

Note: Aaj-kal is makhsos jagah par halka sabz rang ka qaaleen bicha hua hai aur sutoono’n ka rang bhi deegar sutoono’n se qadre mukhtalif hai.

Masjid-e-Nabawi Mein Chalees (40) Namaze’n Padhne Ki Fazeelat:

Masjid-e-Nabawi mein chalees (40) namazo’n ki fazeelat ke baare mein koi saheeh hadees nahi, is liye wahaa’n chalees (40) namaze’n poori karna zaroori nahi.

Ziyaarat Masjid-e-Nabawi Aur Durood-o-Salaam:

Zaaereen-e-Ikraam! Bila-shubha Madina Munawwara, Masjid-e-Nabawi, aur Raudha-e-Paak, in tamaam cheezo’n ka taalluq pyaare Nabi ﷺ se hai aur Allah Ta’ala ke baad Aap ﷺ ke ham par bade ehsanaat hain, is liye hamara farz hai ke ham dil-o-jaan se Aap ki taalimaat aur sunnat par amal-paera ho’n. Aap ka bayaan kiya hua masla samajh lene ke baad ise baaqi tamaam baato’n par muqaddam²⁸⁷ rakhe’n.

Aap par, Aap hi ke sikhlaae hue alfaaz ke saath kasrat se durood-o-salaam padhe’n, taake hamari duaee’n qubool, sakhtiyaa’n door, gunaah maaf, aur darajaat buland ho’n. Is azeem-tar maqsad ke pesh-e-nazar saheeh ahadees ki raushni mein masnoon Durood-o-Salaam, Fazaael-o-Masaael, aur Raudha-e-Rasool ﷺ ke aadaab-e-ziyaarat ka bayaan darj-e-zail hai:

Durood Shareef Padhne Ki Fazeelat:

Syedna Anas ؓ kehte hain ke Rasool Allah ﷺ ne farmaya:

Jis ne mujh par ek (1) martaba durood bheja, Allah Ta’ala us par dus (10) martaba rahmate’n naazil farmaega, dus (10) gunaah maaf karega aur dus (10) darje buland farmaega.²⁸⁸

مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً، صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ
وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ.

Majlis Mein Zikr-e-Ilaahi Aur Durood Shareef Ki Fazeelat:

Rasool Allah ﷺ ne farmaya: “Jis majlis mein log Allah ka zikr na kare’n aur Nabi-e-Akram ﷺ par durood na bheje’n wo majlis qiyaamat ke din unke liye baais-e-hasrat hogi, agar-che wo aamaal-e-saaleha aur sawaab ki binaa par jannat mein daakhil bhi ho jaae’n”.²⁸⁹

- Rasool Allah ﷺ ne farmaya: “Jis majlis mein Allah Ta’ala ka zikr na kiya gaya, wo majlis qiyaamat ke roz unke liye baais-e-hasrat-o-nadaamat hogi aur jo aadmi kisi raaste par chala aur us mein Allah ka zikr na kiya to ye chalna bhi uske liye qiyaamat ke din baais-e-hasrat hoga aur jo aadmi bistar par leta phir Allah ka zikr na kiya to ye letna uske liye qiyaamat ko baais-e-nadaamat-o-sharmindagi hoga”.²⁹⁰

²⁸⁵ SB: Fazal as Salah Fee Masjid Makkah wal Madina: H1190

²⁸⁶ SB: Fazal as Salah Fee Masjid Makkah wal Madina: H1195

²⁸⁷ T: (مُعَدَّم) Foqiyat, ehmiyat, bartari [RSB]

²⁸⁸ Sunan Nasai: As Sahoo: H1298

²⁸⁹ Musnad Ahmad: V2 P463; As Saheeha lil Albani: H76

²⁹⁰ Sunan Kubra lil Bayhaqi: H10166; As Saheeha lil Albani: H79

Kasrat Se Durood Shareef Ka Wird:

Rasool Allah ﷺ ne farmaya: "Jab tak koi musalman mujh par durood bhejta rehta hai us waqt tak farishte bhi uske liye dua-e-rahmat karte rehte hain. Ab chaahe to koi kam padhe ya ziyaada".²⁹¹

- Rasool Allah ﷺ ne farmaya: "Yaqeenan Allah Ta'ala ke kuch makhsoos farishte zameen mein gasht karte rehte hain aur meri ummat ki taraf se bheja gaya salaam mujh tak pohonchate hain".²⁹²

Juma Aur Juma Ki Raat Durood Shareef Padhne Ki Taakeed:

Rasool Allah ﷺ ne farmaya:

"Juma ke din aur Juma ki raat mujh par kasrat se durood padha karo, jis ne mujh par ek (1) dafa durood padha Allah Ta'ala us par dus (10) rahmate'n naazil farmaaega".²⁹³

اَكْثَرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ وَلَيْلَةَ الْجُمُعَةِ فَمَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا.

Bakheel Kaun?

Rasool Allah ﷺ ne farmaya: "Bakheel wo hai jis ke yahaa'n mera tazkira kiya gaya aur usne mujh par durood na padha".²⁹⁴

Tazkirah-e-Rasool Ke Waqt Durood Shareef Na Padhne Par Sakht Waeed:

Syedna Abu Huraira رضي الله عنه kehte hain ke Rasool Allah ﷺ ne farmaya: "Wo aadmi zaleel-o-ruswa ho jiske saamne mera naam liya jaae aur wo durood na padhe, wo aadmi zaleel-o-ruswa ho jis ne Ramzan ka poora mahina paaya aur wo apne gunaaah na bakhshwa saka, wo aadmi bhi zaleel-o-ruswa ho jis ki zindagi mein uske maa-baap budhaape ki umar ko pohonch jaae'n aur wo unki khidmat karke jannat mein daakhil na ho".²⁹⁵

Durood-o-Salaam:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.²⁹⁶

- Syedna Kaab bin Ajrah رضي الله عنه farmate hain: Ham ne Rasool Allah ﷺ se poocha ke Aye Allah ke Rasool ﷺ! Allah ne hame'n (aap par) salaam bhejna to sikhla diya, lekin Aap ﷺ par durood kaise padhe'n? Tab Aap ne unko Durood-e-Ibrahimi ki taaleem farmaai.²⁹⁷

Mazkoora hadees mein "سَلَام" Salaam se muraad mundarja-zel Salaam hai:

Aye Allah ke Nabi! Aap par salaamati aur Allah ki rahmat-o-barakaat ho'n. Ham par Allah ke Saaleh bando'n par bhi salaamati ho.²⁹⁸

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ
عَلَيْنَ وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

²⁹¹ Sunan Ibne Majah: As Salah: H907; Fadhal as Salaat A'lan Nabi lil Qazi Ismail bin Ishaq al Jahdhami: P6

²⁹² Sunan Nasai: As Sahoo: H1283; Fadhal as Salah A'lan Nabi: P43

²⁹³ Sunan Kubra lil Bayhaqi: V3 P249; As Saheeha lil Albani: H1407

²⁹⁴ Jaame Tirmizi: Ad Da'waat: H3546

²⁹⁵ Jaame Tirmizi: Ad Da'waat: H3545

²⁹⁶ SB: Ahadees-ul-Ambiya: H3370

²⁹⁷ Sb: Ahadees-ul-Ambiya: H3370

²⁹⁸ SB: Al Azaan: H831

Is hadees ki raushni mein “Salaam” ke yehi alfaaz Aap ﷺ ki qabar-e-mubaarak par bhi kahe jaa sakte hain.

Mukhtasar Aur Masnoon Durood-o-Salaam:

Farmaan-e-Ilaahi Hai:

Aye Imaan Waalo! Tum Bhi Durood Bhejo Us (Nabi

ﷺ) Par Aur Bohot Ziyaada Salaam Bhejo.²⁹⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

Is farman ke mutaabiq Nabi-e-Kareem par “صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ” (Sallallahu Alaehe Wasallam) ke alfaaz se bhi durood-o-salaam bhejna jaez hai. Jiski daleel SB ki wo hadees hai jis mein khud Nabi ﷺ ne inhi alfaaz se Syedna Musa ﷺ par Durood-o-Salaam bheja hai.

Hadees ke alfaaz you’n hain:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَامَ مُوسَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فِي بَنِي إِسْرَائِيلَ.³⁰⁰

Mazkoora hadees se ye bhi maaloom hua ke Nabi-e-Kareem ﷺ ke alaawa deegar Ambiya ﷺ ke liye bhi (Sallallahu Alaehe Wasallam) “صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ” ke alfaaz se Durood-o-Salaam bhejna jaez hai. Nez Sahaba Ikram ﷺ, Taabaeen-e-Azzaam, aur Fuqaha-e-Mohaddiseen ﷺ ke daur se le kar aaj tak is mukhtasar Durood-o-Salaam par musalsal aur tawaatur ke saath amal chala aaraha hai.

Syedna Abu Bakar Siddiq ﷺ Aur Syedna Umar Farooq ﷺ Ke Liye Salaam:

Nabi-e-Kareem ﷺ ke Raudha-e-Mubaarak mein do (2) Jaleel-ul-qadr sahaabi, Khalifa-e-Rasool Syedna Abu Bakar Siddiq aur Ameer-ul-Momineen Umar Farooq ﷺ isteraahat farma hain. Is mauqa par un par bhi Salaam bhejna musalmano ka haq hai. Masalan: Kaha jaa sakta hai:

السَّلَامُ عَلَيْكَ يَا أَبَا بَكْرٍ، السَّلَامُ عَلَيْكَ يَا عُمَرُ.

In alfaaz se salaam bhejna Syedna Ibne Umar ﷺ kea mal se bhi saabit hai.³⁰¹

Raudha-e-Rasool ﷺ Ki Ziyaarat Ke Liye Safar:

Madina Munawwara pohonch kar Raudha-e-Rasool ﷺ ki ziyaarat karna yaqeenan ek (1) mustahab amal hai. Lekin Masjid-e-Nabawi se sarf-e-nazar³⁰² karte hue sirf Raudha-e-Paak ki ziyaarat ko maqsood-e-asal bana kar Madina Taiyyaba ka safar kana durust nahi. Kyou’nke Nabi ﷺ ne musalmano ko sirf teen (3) masaajid (Masjid-e-Haraam, Masjid-e-Nabawi, aur Masjid-e-Aqsa) ki taraf (neki ki niyyat se) safar ki ijaazat di hai.³⁰³

Is liye zaair³⁰⁴ ko chaahiye ke Madina Munawwara jaate waqt Masjid-e-Nabawi ki ziyaarat ko maqsood-e-asli banaae aur uske baad Raudha-e-Rasool ﷺ ki ziyaarat ki chaahat bhi kare, taake mazkoora hadees par kama-haqqahu amal ho sakey.

²⁹⁹ Surah al Ahzaab 33: 56

³⁰⁰ SB: Al Ilm: H122

³⁰¹ Fadhal Salaat A’lan Nabi ﷺ lil Mohaddas lil Imam Ismail bin Ishaq al Jahdhami: P82

³⁰² T: (صَرَفَ نَظْرَ كَرْنَا) Jaan boojh kar nazar pherna, nazar-andaaz karna, ehmiyat na dena [Rekhta]

³⁰³ SB: Fadhal as Salaah Fee Masjid Makkah wal Madina: H1189

³⁰⁴ (زَائِر) Ziyaarat karne waala, ziyaarat ko jaane waala [Rekhta]

Raudha-e-Rasool ﷺ ki ziyaarat ke waqt nihaayat khamoshi aur adab-o-ehteraam ke saath Raudha-e-Mubaarak ke saamne se guzarte hue mazkoora Masnoon Durood-o-Salaam padh kar Hubb-e-Rasool ﷺ ka haq adaa keejiye.

Masjid-e-Quba Ki Ziyaarat:

Nabi-e-Kareem ﷺ kabhi paidal aur kabhi sawaar ho kar Masjid-e-Quba ki ziyaarat farmaya karte the.³⁰⁵

Masjid-e-Quba Mein Namaz Padhne Ki Fazeelat:

Nabi ﷺ ne farmaya: "Jo shakhs (ghar se) Masjid-e-Quba mein aakar namaz padhta hai to uske liye Umrah ke baraabar sawaab hai".³⁰⁶

Ziyaarat-e-Quboor:

Masjid-e-Nabawi ke qareeb hi "بَقِيعُ الْغَرْقَدِ" (Baqee-ul-Gharqad) al-maarooof "جَنَّةُ الْبَقِيعِ" (Jannat-ul-Baqee). Yaane qabrastan hai, jaha'n saikdo'n Sahaba Ikram ﷺ, Aimmah-e-Hadees, aur Sulahaa-e-Ummar ﷺ madfoon hain. Isi tarah Jabl-e-Uhud ke daaman mein sattar (70) "Shuhada-e-Uhud" ﷺ dafan hain. Un sab ke liye dua-e-maghfirat karni chaahiye.

Nabi ﷺ jab Baqee-e-Gharqad ki ziyaarat farmate to ye dua padhte the:

Allah Ta'ala ham mein se aage aane waalo'n aur peeche reh jaane waalo'n par raham farmaae. Aye Allah! Ahle Baqee-ul-Gharqad ko maaf farma de.³⁰⁷

يَرْحَمُ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ اللَّهُمَّ اغْفِرْ
لِأَهْلِ بَقِيعِ الْغَرْقَدِ.

Aakhirat ko yaad karne ke liye qabro'n ki ziyaarat karni chaahiye aur ziyaarat ke waqt ye dua karni chaahiye:

Aye in gharo'n ke rehne waale Momino aur Musalmano! Tum par salaamati ho. Bila-shubha ham bhi In-sha-Allah tumhare paas aane waale hain. Allah hamare pehlo'n aur pichlo'n par rahem farmaae. Ham apne liye aur tumhare liye Allah Ta'ala se aafiyat ka sawaal karte hain.³⁰⁸

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ،
وَإِنَّ إِنْ شَاءَ اللَّهُ بِكُمْ لِلْآخِرُونَ. (وَيَرْحَمُ اللَّهُ
الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ) نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ
الْعَافِيَةَ.

Madina Munawwara ke ye wo teen muqamaat hain jin ki ziyaarat Masnoon hai. Baaqi rahee'n, Masaajid Saba', Masjid Qiblatain, aur deegar kuch muqamaat, to unki ziyaarat ka sawaab se koi taalluq nahi hai. Haa'n, albatta Islami Taareekh ki haisiyat se unki ziyaarat ki jaa sakti hai.

Hajj Se Waapsi:

Nabi ﷺ jab jung ya Hajj aur Umrah se Madina Munawwara laut-te to (dauraan-e-safar) oonchi jagah (teele aur pahaadi wahgaira) par chadhte hue teen martaba "اللَّهُ أَكْبَرُ" (Allahu Akbar) kehte. Phir ye dua padhte:

Allah ke siwa koi (saccha) maabood nahi. Wo akela hai. Uska koi shareek nahi. Usi ke liye baadshaahat aur Usi ke liye saari taareef hai aur Wo har cheez par khoob qudrat rakhne waala hai.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، ائْتِئُونَ تَائِبُونَ عَابِدُونَ

³⁰⁵ SB: Fadhal as Salaah Fee Masjid Makkah wal Madina: H1193

³⁰⁶ Sunan an Nasai: Al Masaajid: H700

³⁰⁷ Saheeh Muslim: Al Janaaez: H974

³⁰⁸ Saheeh Muslim: Al Janaaez: H975

Ham waapas aane waale, tauba karne waale,
 ibaadat karne waale, sair karne waale, sajde karne
 waale aur apne Rabb ki hamd bayaan karne waale
 hain. Allah ne apna waada sach kar dikhaaya. Apne
 bade ki madad farmaai aur Us Akele ne (mukhaalif)
 lashkaro'n ko shikast di.³⁰⁹

سَآيَحُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ صَدَقَ اللَّهُ وَعْدَهُ،
 وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

Waapsi Par Khaane Ka Ehtemaam Karna:

Rasool Allah ﷺ ki aadat-e-mubaaraka thi ke jab aap safar se waapas aate, shukraane aur khushi ke taur par oont ya gaae zigah karte.³¹⁰

Lehaaza Hujaaj-e-Ikraam aur Mo'tamireen hazraat ko chaahiye ke is muqaddas safar ke aaghaaz mein daawat ka ehtemaam karne ke bajaee waapasi par ehtemaam-e-daawat ko maamool banaae'n. Yehi Uswa-e-Rasool ﷺ hai.

Chand Zaroori Hidayaat

- Hujjaj-e-Ikram ko chaahiye ke Wizaarat-e-Mazhabi Umoor ki taraf se jaari-karda jumla hidayaat ka baghaur mutaala-a kare'n aur un par sanjeedgi se amal kare'n aur mauqa par mulki waqaar ka khayaal rakhe'n aur islami shiaar³¹¹ ka ehtemaam kare'n.
- Hajj ke mauzoo par likhi gai is kitaab ka acchi tarah se mutaala-a kare'n aur waqtan-fa-waqtan raasikh³¹² aur mustanad ulama-e-ikram se rehnumaai haasil karte rahe'n. Makka Mukarrama mein sarkaani taur par bhi jagah-jagah Darul Ifta qaaem kiye gae hain, jaha'n taqreeban har zabaan ke ulama maujood hote hain, waha'n se bhi istefaada³¹³ kiya jaa sakta hai.
- Hajj-o-Umrah ke safar se qabl saabeqa gunaaho'n se tauba kare'n aur aainda sunnat ke mutaabiq zindagi guzaarne ka ahd kare'n.
- Apne saath nihaayat zaroori aur kam se kam saamaan le jaae'n aur apni safari dastawezaat aur un ki nuqool³¹⁴ bhi hifaazat se rakhe'n.
- Umar-raseeda buzurg hazraat ya chote baccho'n ko waha'n ki company ke alaawa apna zaati card zaroor de'n, jis par aapke apne zaati ek-do (1-2) number aur pata darj ho. Kyou'nke companiyo'n ke diye gae kard har aadmi nahi samajh sakta.
- Makka Mukarrama pohonchne ke baad apna jumla samaan apni rahaash-gaah par hifaazat se rakhe'n.
- Tawaaf, Sae, aur Ijtemaai Manaasik ke duaraan mein apne paas zaroorat se zaaed naqdi³¹⁵ ya qeemti cheez na rakhe'n.
- Mina, Arafaat, aur Muzdalifa jaate hue sirf zaroorat ka saamaan le jaae'n.
- Makka, Mina, aur Arafaat mein dhoop mein chatri istemaal kare'n aur paani khoob piye'n aur zaaed-az-zaroorat khaane-peene se az-hadd ehtiyaat barte'n.
- Umoomi aur khusoosi duaao'n mein apne azeed-o-aqaarib, dost-ahbaab, tamaam ahle islam, ulama, mujahideen, aur apne watan-e-aziz ki salaamati ke liye bhi duaee'n kare'n.

³⁰⁹ SB: Al Hajj: H1344

³¹⁰ SB: Al Jihaad: H3089

³¹¹ T: (نِشَار) Nishaan, pehchaan, libaas, zaahiri waza'-o-qata', rusoom, dastoor [Rekhta]

³¹² T: (رَاسِخ) Mazbooti ke saath jamaa hua ya gadha hua, mustahkam, pakka, paaedaar [Rekhta]

³¹³ T: (اِسْتِيفَادَة) Nafa paana, faaeda uthaana [Rekhta]

³¹⁴ T: (نُقُول) Naql ki jamaa, naqle'n [Rekhta]

³¹⁵ T: (نَقْدِي) Rupiya-paisa, cash currency [RSB]

- Ham bhi tamaam Hujaaj-e-Ikram ke liye tahe-dil se dua-go hain ke Rabb-e-Kareem tamaam ko apni hifz-o-amaan meni rakhe, khairiyat se le jaae aur aafiyat se le aae aur tamaam musalmano ki ibadaat ko sharf-e-qubooliyat se nawaaze.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

Duniya-o-Aakhirat Ki Bhalaai Ke Liye Qurani Aur Masnoon Duaae'n

Quraani Duaae'n

Aye Hamare Rabb! Hame'n Aur Hamaare Bhaiyyo'n
Ko Jo Ham Se Pehle Imaan Laae Bakhsh De. Aur
Hamare Dilo'n Mein Ahle Imaan Ke Liye Koi Bughz
Na Rakh. Aye Hamare Rabb! Beshak Tu Bada
Shafqat Karne Waala Intehaai Meherbaan Hai.³¹⁶

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا
تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

Aye Hamare Rabb! Hame'n Apni Biwiyo'n Aur
Aulaad Ki Taraf Se Aankho'n Ki Thandak Ataa
Farma Aur Hame'n Parhezgaaro'n Ka Imaam
Bana.³¹⁷

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا.

Aye Mere Parwardigaar! Mujhe Taufeeq De Ke Main
Tere Us Ehsaan Ka Jo Toone Mujh Par Mere
Walidain Par Kiya Hai, Shukar Adaa Karu'n. Aur Aise
Nek Kaam Karu'n Jinhe'n Tu Pasand Kare Aur Mujhe
Apni Rahmat Se Apne Nek Bando'n Mein Daakhil
Farma.³¹⁸

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى
وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي
عِبَادِكَ الصَّالِحِينَ.

Aye Hamare Rabb! Tu Hame'n Zaalim Qaum Ke
Haatho'n Aazmaash Mein Na Daal Aur Apni
Rahmat Se Hame'n Kaafiro'n Se Najaat Ataa
Farma.³¹⁹

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَنَجِّنَا بِرَحْمَتِكَ
مِنَ الْقَوْمِ الْكَافِرِينَ.

Aye Hamare Parwardigaar! Ham Ne Apni Jaano'n
Par Zulm Kiya Aur Agar Toone Hame'n Na Bakhsha
Aur Ham Par Raham Na Kiya To Zaroor Ham
Khasaara Paane Waalo'n Mein Se Ho Jaae'nge.³²⁰

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ.

³¹⁶ Surah al Hashr 59: 10

³¹⁷ Surah al Furqan 25: 74

³¹⁸ Surah an Naml 27: 19

³¹⁹ Surah Yunus 10: 85-86

³²⁰ Surah al Aaraaf 7: 23

Aye Hamare Rabb! Hamare Gunaah Maaf Farma De
 Aur Hamari Buraaiyaa'n Door Karde Aur Hame'n
 Nek Logo'n Ke Saath Faut Kar.³²¹

رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ.

Aye Hamare Parwardigaar! Hamare Gunaah Aur
 Ziyaadatiyaa'n Jo Hamare Kaam Mein Huee'n Maaf
 Farma. Aur Hame'n Saabit Qadam Rakh Aur
 Kaafiro'n Ke Khilaaf Hamari Madad Farma.³²²

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ أَقْدَامُنَا
 وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Aye Mere Rabb! (mujhe) Maaf Farma, (mujh par)
 Raham Farma Aur Tu Sab Se Behtar Raham Karne
 Waala Hai.³²³

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

Aye Mere Rabb! Mere Liye Mera Seena Khol De. Aur
 Mere Kaam Ko Mere Liye Aasaan Karde Aur Meri
 Zabaan Ki Girah Khol De, Taake Wo (log) Meri Baat
 Samajh Sake'n.³²⁴

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ
 عُقْدَةً مِّنْ لِّسَانِي يَفْقَهُوا قَوْلِي.

Aye Hamare Rabb! Agar Ham Se Bhool-chook Ya
 Ghalati Ho Jaee (to us par) Hamari Giraft Na Kar.
 Aye Hamare Rabb! Ham Par Aisa Bojh Na Daal Jo
 Toone Ham Se Pehle Logo'n Par Daala Tha. Aye
 Hamare Rabb! Jis Baar Ko Uthaane Ki Ham Mein
 Taaqat Nahi Hai, Wo Ham Se Na Uthwa. Aur Ham Se
 Dar-guzar Farma. Aur Hame'n Bakhsh De Aur Ham
 Par Raham Farma, Toohi Hamara Kaarsaaz Hai, Pas
 Tu Kaafiro'n Ke Muqaable Mein Hamari Madad
 Farma.³²⁵

رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا
 تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

Aye Hamare Parwardigaar! Hame'n Hidaayt Dene
 Ke Baad Hamare Dilo'n Ko Kajee Mein Mubtala Na
 Kar Aur Hame'n Apne Paas Se Rahmat Ataa Farma.
 Beshak Toohi Bada Ataa Karne Waala Hai.³²⁶

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ
 رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

³²¹ Surah Aale Imran 3: 193

³²² Surah Aale Imran 3: 147

³²³ Surah al Mominoon 23: 118

³²⁴ Surah Taha 20: 25-28

³²⁵ Surah al Baqara 2: 286

³²⁶ Surah Aale Imran 3: 8

Aye Hamare Parwardigaar! Hame'n Duniya Mein
Bhi Bhalaai De Aur Aakhirat Mein Bhi Bhalaai Ataa
Farma Aur Hame'n Aag Ke Azaab Se Bacha.³²⁷

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا
عَذَابَ النَّارِ.

Tere Siwa Koi Maabood Nahi, Teri Zaat Paak Hai,
Beshak Main Hi Zaalimo'n Mein Se Hoo'n.³²⁸

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Aye Mere Parwardigaar! Mujhe Aur Meri Aulaad Ko
Bhi Namaz Qaaem Karne Waala Bana. Aye Hamare
Parwardigaar! Meri Dua Qubool Farma. Aye Hamare
Rabb! Mujhe Aur Mere Walidain Aur Sab Imaan
Waalo'n Ko Us Din Maaf Karde Jis Din Hisaab Qaaem
Hoga.³²⁹

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ.

Aye Mere Parwardigaar! Un Dono (waalidain) Par
Raham Farma Jis Tarah Unho'n Ne Mujhe Bachpan
Mein (shafqat ke saath) Paala Tha.³³⁰

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

Aye Mere Parwardigaar! Main Shaitaano Ke
Waswaso'n Se Teri Panaah Maangta Hoo'n. Aur
(isse bhi) Aye Mere Rabb! Teri Panaah Maangta
Hoo'n Ke Wo Mere Paas Aae'n.³³¹

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ
أَنْ يَحْضُرُونِ.

Aye Allah, Sultanat Ke Maalik! Tu Jise Chaahe
Hukumat De Aur Jisse Chaahe Hukum Cheen Le Aur
Tu Jise Chaahe Izzat De Aur Jise Chaahe Zaleel
Karde. Bhalaai Tere Hi Ikhteyaar Mein Hai. Beshak
Tu Har Cheez Par Khoob Qaadir Hai.³³²

اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّنْ تَشَاءُ وَتُعْزِزُ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيدِكَ الْخَيْرُ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Aye Mere Parwardigaar! Tu Mujhe Akela Na Chod
Aur Toohi Sab Se Behtar Waaris Hai.³³³

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ.

³²⁷ Surah al Baqara 2: 201

³²⁸ Surah al Ambiya 21: 87

³²⁹ Surah Ibrahim 14: 40-41

³³⁰ Surah Bani Israel 17: 24

³³¹ Surah al Mominoon 23: 97-98

³³² Surah Aale Imran 3: 26

³³³ Surah al Ambiya 21: 89

Masnoon Duaae'n

Gunaaho'n Ki Bakhshish Ke Liye Duaae'n:

Aye Allah! Toohi mera Rabb hai, tere siwa koi ibaadat ke laayaq nahi, toohi ne mujhe paida kiya, main tera banda hoo'n, main tere waade aur ahd par hattal-maqdoor³³⁴ qaaem rahu'nga. Main apne aamaal ke shar se teri panaah maangta hoo'n aur mere oopar teri jo nemate'n hain, un ka eteraaf karta hoo'n aur apne gunaaho'n ka bhi iqraar karta hoo'n. Tu mujhe maaf karde, kyou'nke tere siwa gunaaho'n ko bakhshne waala koi nahi.³³⁵

اَللّٰهُمَّ اَنْتَ رَبِّيْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِيْ وَاَنَا عَبْدُكَ وَاَنَا
عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا
صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ بِذَنْبِيْ فَاغْفِرْ لِيْ
فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.

Aye mere Rabb! Meri ghalatiyaa'n, naadaaniyaa'n, apne muaamale mein tamaam ziyadatiyaa'n aur mere wo gunaah jinhe'n Tu mujhse ziyaada jaanta hai, maaf karde. Aye Allah! Jo gunaah bhool-chook mein hue ya maine jaan-boojh kar kiye, ya hasi-mazaaq mein kiye, ya daanista³³⁶ kiye, al-gharz ye sab meri hi taraf se hue, sab ko bakhsh de. Aye Allah! Mere pehle aur pichle, poshida, aur elaaniya, tamaam gunaah maaf karde. Toohi (taa-aat³³⁷ mein) aage karne waala hai aur Toohi (taa-aat se) peeche karne waala hai aur Tu har cheez par qaadir hai.³³⁸

رَبِّ اغْفِرْ لِيْ خَطِيْئَتِيْ وَجَهْلِيْ وَاِسْرَافِيْ فِيْ اَمْرِيْ كُلِّهِ
وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّيْ، اَللّٰهُمَّ اغْفِرْ لِيْ خَطَايَاىْ وَعَمَدِيْ
وَهَزْلِيْ وَجِدِّيْ وَكُلُّ ذٰلِكَ عِنْدِيْ، اَللّٰهُمَّ اغْفِرْ لِيْ مَا
قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ اَنْتَ الْمُقَدِّمُ
وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Aye mere Parwardigaar! Mere gunaah maaf karde aur meri tauba qubool farma, beshak Toohi tauba qubool karne waala aur bakhshne waala hai.³³⁹

رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ اِنَّكَ اَنْتَ التَّوَّابُ الْعَفُوْرُ.

Aye Allah! Main Tujh se Teri us rahmat ke waaste se sawaal karta hoo'n jo har cheez par wasee hai ke Tu mujhe bakhsh de.³⁴⁰

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ اَنْ
تَغْفِرْ لِيْ.

³³⁴ T: (حَتَّى الْمَقْدُوْر) Taaqat-bhar, jahaan tak ban pade, jis qadar istetaa-at ho [Rekhta]

³³⁵ SB: H6306

³³⁶ T: (دَانِسْتَه) Jaan-boojh kar, qasdan [Rekhta]

³³⁷ T: (طاعات) Bandagi, ibadaat [Rekhta]

³³⁸ SB: H6398; Saheeh Muslim: H2719

³³⁹ Silsila al Ahadees us Saheeha: V2 P96 H556;

Sunan Ibne Majah: H3814

³⁴⁰ Sunan Ibne Majah: H1753

Aatish-e-Dozakh Se Najaat Aur Jannat-ul-Firdaus Talab Karne Ki Dua:

Aye Allah! Main tujhse jannat ka sawaal karta hoon
aur jahannam ki aag se teri panaah mein aata
hoo'n.³⁴¹

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ.

Gham Aur Pareshani Ke Waqt Ki Duaae'n:

Aye Allah! Main teri rahmat ka ummeedwaar hoo'n,
pas mujhe lamha bhar ke liye bhi mere nafs ke
hawaale na kar aur mere tamaam muaamalaat ko
durust karde, tere siwa koi ibaadat ke laayaq
nahi.³⁴²

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

Aye hamesha zinda aur har cheez ko qaaem rakhne
waale! Main teri hi rahmat ke zariye se madad talab
karta hoo'n.³⁴³

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ.

Aye Allah! Tere siwa koi maabood-e-haqiqi nahi, Tu
paak hai, main hi qusoorwaar hoo'n.³⁴⁴

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِيْنَ.

Adaa-e-Qarz Ki Dua:

Aye Allah! Mujhe halaal rizq ataa farma jo mere liye
kaafi ho aur haraam se bacha aur apne fazal-o-
rahmat se mujhe apne maa-siwa se mustaghni
karde.³⁴⁵

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ
عَمَّنْ سِوَاكَ.

Gham-o-Huzn, Susti, Bukhl, Aur Qarz Ki Adaaegi Ke Liye Dua:

Aye Allah! Main pareshani, gham, aajiz aajaane,
susti, bukh, buz dili, qarz ke boj aur logo'n ke
ghalbe se teri panaah chaahta hoo'n.³⁴⁶

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَالْعَجْزِ وَالْكَسَلِ
وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

Paak Daaman Rehne Ke Liye Dua:

Aye Allah! Mere gunaah maaf farma, mere dil ki
aaloodgiyaa'n saaf kar de aur meri sharamgaah ki
hifaazat farma.³⁴⁷

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي وَطَهِّرْ قَلْبِي وَأَحْصِنْ فَرْجِي.

³⁴¹ Sunan Abu Dawood: H792

³⁴² Sunan Abu Dawood: H5090

³⁴³ Jaame Tirmizi: H3524

³⁴⁴ Jaame Tirmizi: H3505; Musnad Ahmad: V1 P170

³⁴⁵ Jaame Tirmizi: H3563; Musnad Ahmad: V1 P153

³⁴⁶ SB: H2893

³⁴⁷ Musnad Ahmad: V5 P257; Al Mojam-ul-Kabeer lit
Tabarani: V8 P191 H7679

Philbhari, Kodh, Aur Tamaam Buri Bimaariyo'n Se Bachne Ki Dua:

Aye Allah! Main teri panaah mein aata hoo'n,
philbhari, kodh, deewaangi, aur khatarnaak
bimaariyo'n se.³⁴⁸

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْبَرَصِ وَالْجَذَامِ وَالْجُنُوْنِ وَمِنْ
سَيِّئِ الْاَسْقَامِ.

Jinnaat Aur Shayateen Ke Shar Se Bachne Ki Dua:

Main Allah Ta'ala ke mukammal kalimaat ke saath
panaah maangta hoo'n, jin se koi nek-o-badd
tajaawuz³⁴⁹ nahi kar sakta. Har us cheez ke shar se
jo Usne paida ki aur phaelaai aur har us cheez ke
shar se jo aasmaan se utarti aur aasmaan ki taraf
chadhti hai. Aur jo zameen mein daakhil hoti aur
zameen se nikalti hai aur shab-o-roz ke tamaam
fitno'n se aur raat ko aane waalo'n ke shar se,
siwaae uske jo bhalaai le kar aae. Aye Rahman!³⁵⁰

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التّٰمَّاتِ الَّتِيْ لَا يَجَاوِزُهَا بَرٌّ وَلَا
فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ وَذَرّاً وَبَرّاً وَمِنْ شَرِّ مَا يَنْزِلُ مِنْ
السَّمَاوِىَّاتِ وَمِنْ شَرِّ مَا يَخْرُجُ فِيْهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي
الْاَرْضِ، وَمِنْ شَرِّ مَا يَخْرُجُ مِنْهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِشِ
وَالنَّهَارِ وَشَرِّ كُلِّ طَارِقٍ اِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍ يَا رَحْمٰنُ.

Main panaah maangta hoo'n Allah Ta'ala ke
kalimaat-e-kaamila ke saath uske ghazab aur
naaraazi se, aur uske bando'n ke shar aur shayateen
ke wasaawis se, aur isse ke wo mere paas haazir
ho'n.³⁵¹

اَعُوْذُ بِكَلِمَاتِ اللّٰهِ التّٰمَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ
عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَاَنْ يَّحْضُرُوْنِ.

Behtareen Anjaam Aur Duniya-o-Aakhirat Mein Ruswaai Se Bachne Ki Dua:

Aye Allah! Tamaam muaamalaat mein hamara
anjaam behtar bana aur hame'n duniya ki
ruswaaiyo'n aur aakhirat ke azaab se mehfooz
farma.³⁵²

اَللّٰهُمَّ اَحْسِنْ عَاقِبَتَنَا فِيْ الْاُمُوْر كُلِّهَا وَاَجِرْنَا مِنْ خِرْيِ
الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ.

Islam Ki Hifaaizat, Dushmano Aur Haasido'n Se Mehfooz Rehne Ki Dua:

Aye Allah! Mujhe uthte, baithte, aur aaraam karte,
behrehaal islam par qaaem rakh aur mujh par mere
dushmano aur haasido'n ko mat hasaa. Aye Allah!
Main tujh se har qism ki bhalaai maangta hoo'n,
jiske khazaane tere haath mein hain aur har qism ki
buraai se panaah maangta hoo'n jiske khazaane tere
haath mein hain.³⁵³

اَللّٰهُمَّ اَحْفَظْنِيْ بِالْاِسْلَامِ قَائِماً، وَاَحْفَظْنِيْ بِالْاِسْلَامِ
قَاعِداً، وَاَحْفَظْنِيْ بِالْاِسْلَامِ رَاقِداً، وَلَا تُشِمْتُ بِيْ
عَدُوّاً وَلَا حَاسِداً. اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ مِنْ كُلِّ خَيْرٍ
خَزَائِنُهُ بِيَدِكَ وَاَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ.

³⁴⁸ Sunan Abu Dawood: H1554; Sunan Nasai: H5495

³⁴⁹ T: (تَجَاوُزُ) Aage badhne ya muqarrara hadd se
guzarne ki haalat-o-kaifiyat, hadd se guzarna
[Rekhta]

³⁵⁰ Musnad Ahmad: V3 P419; Al Mojam-ul-Kabeer lit
Tabarani: V25 P12 H3

³⁵¹ Jamae Tirmizi: H3528

³⁵² Musnad Ahmad: V4 P181; Mustadrak lil Haakim:
V3 P591-592 H6508

³⁵³ Al Mustadrak lil Haakim: V1 P525 H1924; Kanz-ul-
Ummaal: H3679

Aye Allah! Hame'n apne khauf se itna hissa ataa kar jo hamare aur teri nafarmaaniyo'n ke darmiyaan haael ho jaae. Aur is qadar farmabardaari ki taufeeq bakhsh jiske zariye se tu hame'n jannat tak pohoncha de. Aur yaqeen ki aisi quwwat ataa farma jo ham par duniya ki musibate'n aasaan kar de. Aur taa-hayaat hame'n apne kaano'n, aankho'n, aur quwwat-e-badan se (saheeh taur par) faaeda uthaane ki taufeeq marhammat farma aur marne ke baad bhi uska faiz baaqi rakh. Aur jo koi ham par zulm kare, tu usse hamare badla le aur hamare dushmano ke muqaable mein hamari madad farma. Aur hamare deen ke baare mein hamara imtehaan na le. Aur duniya ko hamara sab se bada maqsad hamare ilm ka muntahaa³⁵⁴ aur manzil-e-maqsood na bana aur ham par aise log musallat na kar jo ham par rahem na kare'n.³⁵⁵

اَللّٰهُمَّ اَفْسِمَ لَنَا مِنْ خَشْيَتِكَ مَا يَحُولُ بَيْنَنَا وَبَيْنَ
مَعَاصِيكَ وَمِنْ طَاعَتِكَ وَمَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنْ
الْيَقِيْنِ مَا يَهْوُوْنَ عَلَيْنَا مَصِيْبَاتِ الدُّنْيَا وَمَتَّعْنَا بِاَسْمَاعِنَا
وَابْصَارِنَا وَقُوَّتِنَا مَا اَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنِّيْ، وَاجْعَلْ
ثَارَتَا عَلٰى مَنْ ظَلَمْنَا، وَانْصُرْنَا عَلٰى مَنْ عَادَانَا، وَلَا
تَجْعَلْ مَصِيْبَتَنَا فِيْ دِيْنِنَا وَلَا تَجْعَلِ الدُّنْيَا اَكْبَرَ هِمًّا وَلَا
مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

Apne Bure Amal Ke Shar Se Bachne Ki Dua:

Aye Allah! Main har us amal ke shar se jo maine kiya aur jo abhi tak nahi kiya teri panaah mein aata hoo'n.³⁵⁶

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ
اَعْمَلْ.

Nemat-o-Aafiyat Ke Zawaal Aur Rabb Ki Naaraazi Se Mehfooz Rehne Ki Dua:

Aye Allah! Teri nemato'n ke zaael hone, teri ataa-karda aafiyat ke phir jaane (musibat ke aane), teri achaanak giraft, aur teri har qism ki naaraazi se teri panaah chaahta hoo'n.³⁵⁷

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ زَوَالِىْ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَّتِكَ
وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيْعِ سَخَطِكَ.

Tabaah-kun Aafaat Se Bachaao Ki Dua:

Aye Allah! Main nafaa se khaali ilm aur khushoo se aari dil, duniya ke laalchi nafs aur na qubool hone waali dua se teri panaah chaahta hoo'n.³⁵⁸

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا
يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ
لَهَا.

Faqeeri, Mohtaaji, Darmaandagi³⁵⁹ Se Mehfooz Rehne Ki Dua:

³⁵⁴ T: (مُنْتَهَى) Intehaa, aakhri hadd, ikhtetaam [Rekhta]

³⁵⁵ Jaame Tirmizi: H3502; Saheeh Jaame as Sagheer:

V1 P272 H1268

³⁵⁶ Saheeh Muslim: H2716

³⁵⁷ Saheeh Muslim: H2739; Sunan Abu Dawood: H1545

³⁵⁸ Saheeh Muslim: H2722

³⁵⁹ T: (دَرْ مَانْدَغِي) Dar-maanda hona, majboori, aajizi, be-chaargi, takleef, musibat [Rekhta]

Aye allah! Main faqr³⁶⁰-o-tang-dasti, qillat-e-maal, aur be-qadri se teri panaah chaahta hoo'n, aur usse bhi teri panaah chaahta hoo'n ke main kisi par zulm karu'n ya koi mujh par zulm kare.³⁶¹

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْفَقْرِ وَاَعُوْذُ بِكَ مِنَ الْقِلَّةِ
وَالذُّلَّةِ وَاَعُوْذُ بِكَ اَنْ اَظْلِمَ اَوْ اُظْلَمَ.

Azaa-e-Raeesa Ki Hifaazat, Aur Zaalim Par Ghalbe Ki Dua:

Aye Allah! Mujhe meri samaa-at-o-basaarat se faaeda pohoncha aur mere baad bhi unka faiz jaari rakh aur mujh par zulm karne waale ke khilaaf meri madad farma aur usse mera badla le.³⁶²

اَللّٰهُمَّ مَتَّعْنِىْ بِسَمْعِىْ وَبَصَرِىْ وَجَعَلْهُمَا الْوَارِثَ مِنِّىْ
وَانصُرْنِىْ عَلٰى مَنْ يَّظْلِمُنِىْ وَخُذْ مِنْهُ بِثَارِىْ.

Rushd-o-Hidaayat Talab Karne Ki Dua:

Aye Allah! Mujhe rushd-o-hidaayat ataa farma aur mujhe mere nafs ke shar se bachaa.³⁶³

اَللّٰهُمَّ اِهْمِنِىْ رُشْدِىْ وَاَعِزِّنِىْ مِنْ شَرِّ نَفْسِىْ.

Aye Allah! Main tujh se hidaayat, paarsaai, iffat-o-paakdaamani aur beniyaazi (doosro'n ka mohtaaj na hone) ka sawaal karta hoo'n.³⁶⁴

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الْهُدٰى وَالتَّقٰى وَالْعَفَافَ وَالْغِنٰى.

Duniya-o-Aakhirat Aur Zindagi Ki Umdagi Ke Liye Dua:

Aye Allah! Mere liye mere deen ko sudhaar de, jo mere muaamalaat ke tahaffuz ka zariya hai. Aur mere liye meri duniya durust kar de, jis mein meri rozi aur guzraan hai. Aur mere liye meri aakhirat behtar bana de, jis mein laut kar jaana hai. Aur zindagi ko mere liye neki-o-bhalaai mein izaaf ka baais bana aur maut ko mere liye har buraai se raahat bana de.³⁶⁵

اَللّٰهُمَّ اَصْلِحْ لِىْ دِيْنِىْ، الَّذِىْ هُوَ عِصْمَةُ اَمْرِىْ وَاَصْلِحْ
لِىْ دُنْيَاىْ، الَّتِىْ فِيْهَا مَعَاشِىْ وَاَصْلِحْ لِىْ اٰخِرَتِىْ، الَّتِىْ
فِيْهَا مَعَادِىْ وَاَجْعَلِ الْحَيٰةَ زِيَادَةً لِّىْ فِىْ كُلِّ خَيْرٍ
وَاَجْعَلِ الْمَوْتَ رَاحَةً لِّىْ مِنْ كُلِّ شَرٍّ.

Aye Allah Tu apne ilm-e-ghaib ke mutaabiq aur makhlooq par apni qudrat ke zariye se mujhe us waqt tak zinda rakh jab tak tere ilm mein mera zinda rehna behtar hai. Aur jab tere ilm mein meri maut behtar ho to mujhe duniya se uthaa le. Aye Allah! Main jalwat-o-khalwat mein³⁶⁶ tera khauf chaahta hoo'n. Aur khushi-o-naa-khushi mein haq baat kehne ki taufeeq maangta hoo'n. Aur faqeeri-o-ameeri, dono haalato'n mein tujh se miyaana-

اَللّٰهُمَّ بَعِّلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلٰى الْخَلْقِ اَحْيِنِىْ مَا
عَلِمْتَ الْحَيٰةَ خَيْرًا لِّىْ وَتَوَفَّنِىْ اِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا
لِّىْ اَللّٰهُمَّ وَاَسْأَلُكَ خَشْيَتَكَ فِى الْغَيْبِ وَالشَّهَادَةِ
وَاَسْأَلُكَ كَلِمَةَ الْاِخْلَاصِ فِى الرِّضَا وَالْغَضَبِ وَاَسْأَلُكَ
الْقَصْدَ فِى الْفَقْرِ وَالْغِنٰى وَاَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ

³⁶⁰ T: (فَقْر) Qanaa-at-o-riyaazat ki zindagi, bhook, iflaas, ghurbaat, mohtaaji [Rekhta]

³⁶¹ Sunan Nasai: H5462 (واللفظ له)

³⁶² Jaame Tirmizi: H3604

³⁶³ Jaame Tirmizi: H3483

³⁶⁴ Saheeh Muslim: H2721

³⁶⁵ Saheeh Muslim: H2720

³⁶⁶ T: (جَلَوْتُ وَخَلَوْتُ مِى) Tanhaai aur mehfal, poshida, aur zaahir, ghar ke andar aur baahar [Rekhta]

rawi³⁶⁷ ka sawaal karta hoo'n. Aur tujh se laazawaal nemato'n aur aankho'n ki daaemi thandak ka taalib hoo'n. Aur tujh se sawaal karta hoo'n ke mujhe qazaa-o-qadar par raazi rehne ki taufeeq bakhsh. Aur tujh se marne ke baad ki zindagi mein aasoodgi aur raahat ka sawaal karta hoo'n. Aur aye Allah! Main tujh se tere chehra-e-anwar ke deedaar ki lazzat aur teri mulaqaat ke shauq ka taalib hoo'n, baghair kisi takleef-dah musibat aur gumraah-kun fitne ke. Aye Allah! Hame'n zeenat-e-imaan se muzaiyyain karde aur hame'n hidaayat ki taraf daawat dene waala aur hidaayat-yaafta bana.³⁶⁸

وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ الرَّضَا بَعْدَ الْفَضَاءِ
وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى
وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا
فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَا بِرَيْنَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً
مُهْتَدِينَ.

Buri Amwaat Aur Aafaat-o-Masaaeb Se Bachne Ki Dua:

Aye Allah! Main bulandi se gir kar, kisi cheez ke neeche dab kar, paani mein doob kar, aur aag mein jal kar marne se teri panaah maangta hoo'n, aur isse bhi teri panaah maangta hoo'n ke maut ke waqt shaitan mujhe badd-hawaas karde aur isse bhi ke teri raah mein ladte waqt maidaan se peeth pher kar bhaagte hue meri maut aae aur isse bhi ke main (saanp ya bicchu ke) dasne se faut ho jaau'n.³⁶⁹

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ التَّرَدَّى وَالْهَدْمِ وَالْغُرْقِ وَالْحَرَقِ
وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ
بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ أَنْ أَمُوتَ
لَدِيغًا.

Aye Allah! Main fikr, gham, be-chaargi, kaahili, buzdili, bakheeli, baudhaape ki zahmat, dil ki sakhti, ghaflat-o-susti, mohtaaji, zillat-o-ruswaai aur miskeeni (jo ruswaai ka baais bane) se teri panaah chaahta hoo'n. Aur main teri panaah chaahta hoo'n faqr³⁷⁰-o-faaqe, kufr, fisq-o-fujoor, baahami ikhtelaaf, munfaaqat, jhooti shohrat (badnaami), aur riyakaari se. Aur main teri panaah chaahta hoo'n, behre aur goonge-pan, deewaangi, kodh ke marz, philbhari aur har khatarnaak bimaariyo'n se.³⁷¹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ
وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَالْقَسْوَةِ وَالْغَفْلَةِ وَالْعَيْلَةِ وَالذِّلَّةِ
وَالْمَسْكَنَةِ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْكَفْرِ وَالْفُسُوقِ
وَالشَّقَاقِ وَالنَّفَاقِ وَالسُّمْعَةِ وَالرِّيَاءِ وَأَعُوذُ بِكَ مِنَ
الصَّمَمِ وَالْبَكَمِ وَالْجُنُونِ وَالْجَذَامِ وَالْبَرَصِ وَسَيِّئِ
الْأَسْقَامِ.

Aebo'n Ki Parda-poshi Aur Qarz Ki Adaaegi Ke Liye Dua:

Aye Allah! Mere Uyoob par parda daal de aur khataaraat se aman ataa kar aur mera qarz adaa karde.³⁷²

اللَّهُمَّ اسْتُرْ عَوْرَتِي وَامْنِ رَوْعَتِي وَأَقْضِ عَنِّي دَيْنِي.

³⁶⁷ T: (مِيَانَهُ رَوَى) Etedaal, kifaayat-shiaari [Rekhta]

³⁶⁸ Sunan Nasai: H1306; Al Mustadrak lil Haakim: V1 P525 H1923

³⁶⁹ Sunan Abu Dawood: H1552; Saheeh al Jaame al Sagheer: V1 P275 H1282 (واللفظ له)

³⁷⁰ T: (فَقْر) Qanaa-at-o-riyaaazat ki zindagi, bhook, iflaas, ghurbaat, mohtaaji [Rekhta]

³⁷¹ Saheeh al Jaame al Sagheer: V1 P276 H1285

³⁷² Saheeh al Jaame al Sagheer: V1 P271 H1262

Faraakhi-e-Rizq Aur Duniya-o-Aakhirat Mein Wasee Ghar Ke Liye dua:

Aye Allah! Mere gunaah maaf karde aur mere liye mere ghar mein wus-at paida karde aur mere rizq mein barkat ataa farma.³⁷³

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَ وَسِّعْ لِيْ فِى دَارِيْ وَبَارِكْ لِيْ فِى رِزْقِيْ .

Bura Akhlaaq-o-Kirdaar Se Panaah Maange Ki Dua:

Aye Allah! Main bure akhlaaq-o-aamaal, buri khwahishaat aur bimaariyo'n se teri panaah chaahta hoo'n.³⁷⁴

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ مُّتَكَبِّرَاتِ الْاَخْلَاقِ وَالْاَعْمَالِ وَالْاَهْوَاءِ وَالْاَدْوَاءِ .

Har Qism Ke Shar Se Bachaao Aur Raat Sone Se Pehle Ki Dua

Ilaahi! Saato'n aasmaano aur arsh-e-azeem ke rabb, hamare aur har cheez ke rabb, daane aur guthliyo'n ko phaadne waale, taurat-o-injeel aur quran ko naazil farmaane waale, main har us cheez ke shar se teri panaah mein aata hoo'n jiski peshani tere qabze mein hai. Toohi awwal hai jisse pehle koi cheez nahi aur toohi aakhir hai jiske baad koi cheez nahi. Toohi zaahir hai jisse badh kar (zaahir) koi cheez nahi (kyou'nke beshumaar dalaal uski zaat par dalaalat-kunaa'n³⁷⁵ hain) aur toohi baatin hai (aankhe'n tera idraak³⁷⁶ nahi kar sakte'n) jiske aage koi cheez nahi. Mera qarz utaar de aur mujhe faqr³⁷⁷ se ghani karde.³⁷⁸

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالْتَوٰى وَمُنْزِلَ التَّوْرَةِ وَالْاِنْجِيْلِ وَالْفُرْقَانِ، اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ اَخِذٌ بِبَاصِيَّتِهِ اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَّ اَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ وَّ اَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَّ اَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ، اِفْضِ عَنَّا الدِّيْنَ وَاغْنِنَا مِنَ الْفَقْرِ .

Allah Ki Mohabbat Haasil Karne Ki Dua:

Aye Allah! Main tujhse teri mohabbat, tujh se mohabbat karne waalo'n ki mohabbat, aur aise amal ka taalib hoo'n jo teri mohabbat tak pohoncha de. Aye Allah! Tu mere dil mein apni mohabbat ko meri jaan, mere ahel-o-ayal aur (garmiyo'n ke mausam aur piyaas ki shiddat mein) thande paani ki mohabbat se bhi faaiq karde.³⁷⁹

اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِىْ يُبَلِّغُنِيْ حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِيْ وَاَهْلِيْ وَمِنْ الْمَآءِ الْبَارِدِ .

³⁷³ Musnad Abi Ya'la al Mausali: V13 P257; Saheeh al Jaame al Sagheer: V1 P271-272

³⁷⁴ Jaame Tirmizi: H3591; Saheeh al Jaame al Sagheer: V1 P278 H1298

³⁷⁵ T: (دَلَّاتٌ كُنَّ) Himaayat karne waala, ishaara karne waala [Rekhta]

³⁷⁶ T: (اِدْرَاك) Khayaal, tasawwur, salaahiyat, aql, faham, shaoor [Rekhta]

³⁷⁷ T: (فَقْر) Qanaa-at-o-riyaazat ki zindagi, bhook, iflaas, ghurbaat, mohtaaji [Rekhta]

³⁷⁸ Saheeh Muslim: H2713; Jaame Tirmizi: H3481; Mushad Ahmad: V2 P281

³⁷⁹ Jaame Tirmizi: H3490

Allah Ki Naaraazi Se Mehfooz Rehne Ki Dua:

Aye Allah! Main teri raza ke zariye se teri naaraazi se aur teri aafiyat ke zariye se teri saza se aur teri zaat ke zariye se tere qahar-o-ghazab se panaah maangta hoo'n. Main teri taareef ka shumaar nahi kar sakta, tu waisa hi hai jaise toone khud apni taareef farmaai.³⁸⁰

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عِقُوْبَتِكَ وَاَعُوْذُ بِكَ مِنْكَ، لَا اَحْصِیْ ثَنَاءً عَلَیْكَ اَنْتَ کَمَا اَثْنَيْتَ عَلٰی نَفْسِكَ.

Khair-o-Bhalaai Talab Karne Aur Shar-o-Buraai Se Bachaao Ki Dua:

Aye Allah! Main tujh se har us khair aur bhalaai ka sawaal karta hoo'n jo tujh se tere Nabi Muhammad ﷺ ne maangi aur har us cheez se teri panaah talab karta hoo'n jisse tere Nabi Muhammad ﷺ ne teri panaah haasil ki. Aur toohi hai jisse madad talab ki jaa sakti hai. Ham ko maqaasid tak pohonchaana tera hi kaam hai aur buraai se phirne aur neki karne ki taaqat-o-quwwat Allah hi ki taufeeq se milti hai.³⁸¹

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم وَاَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِیُّكَ مُحَمَّدٌ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّم وَاَنْتَ الْمُسْتَعَانُ وَعَلَیْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.

Deen Par Saabit Qadmi Ki Dua:

Aye dilo'n ko pherne waale! Mera dil apne deen par saabit aur qaaem rakh.³⁸²

یَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِیْ عَلٰی دِیْنِكَ.

Aye Allah! Dilo'n ko pherne waale! Hamare dilo'n ko apni itaa-at mein mashghool rakh.³⁸³

اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰی طَاعَتِكَ.

Sab taareefe'n Allah Hi Ke Liye Hai, jiske inaaam ke baais hi nek kaam mukammal hote hain.³⁸⁴

اَلْحَمْدُ لِلّٰهِ الَّذِیْ بِنِعْمَتِهِ تَتِمُّ الصّٰلِحٰتُ.

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ، وَتُبْ عَلَیْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ،

وَسَلِّیْ اللّٰهُ عَلٰی نَبِیِّنَا مُحَمَّدٍ وَعَلٰی اٰلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِیْمًا کَثِیْرًا.

Transliterator

Rehan Syed Barey

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Riyadh, Saudi Arabia

³⁸⁰ Saheeh Muslim: H486

³⁸¹ Jaame Tirmizi: H3521

³⁸² Jaame Tirmizi: H3522

³⁸³ Saheeh Muslim: H2654

³⁸⁴ Sunan Ibne Majah: Al Adab: Baab Fadhl-ul-Haamideen: H3803